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THE MISSIONARY SURVEY

W. C. Smith, Managing Editor

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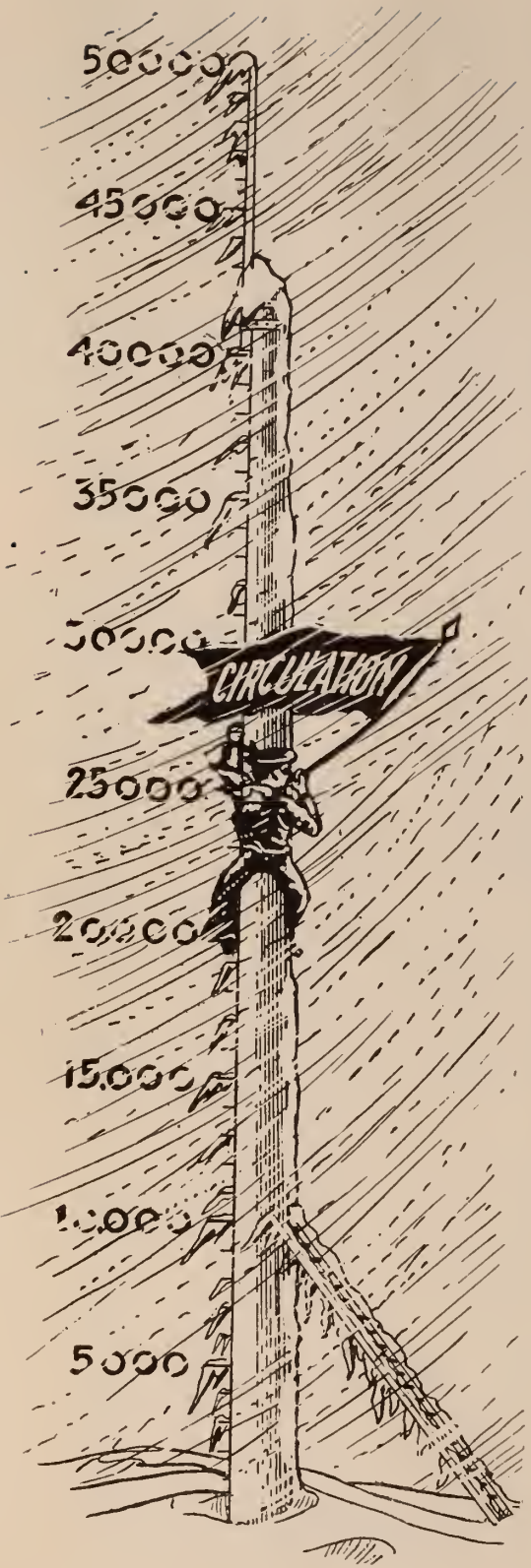

The Missionary Survey's Campaign for 50,000 Subscribers

SNOW, SLEET, WIND AND RAIN, BUT JACK HELD ON.

Was there ever before, quite such a February?

Jack had barely gotten a clinch hold on the 25,000 mark, when the weather "set in" on him.

All the furies of the elements beat down on the plucky little climber and it looked like a snow-sleet-rain-wind conspiracy had been formed to drive him back down the pole. For once it snowed all over the Assembly. SURVEY friends who had planned to go out and canvass for new subscribers or get renewals, were met with such a gust of weather at the front door that many were forced back. But some of Jack's good faithful supporters did get out during February, and it was through the returns from their efforts he was able to hold his January gain of one thousand and stick to the 25,000 peg.

Now the lovely spring weather is opening up, and many who were deterred by wintry blasts will get out and round up those belated renewals, and solicit again those timid prospective new subscribers.

Let's push Jack up another thousand this month! How fine it is to see him ascend when we think of what it means.

What do you say, Jack?

"Fingers nearly froze,
And so did my toes,
How I did shiver,
Nobody knows!

"But like Paddy Finnegin,
I'm 'on agin, gone agin'
And you'll see me gain agin
If they'll all begin agin."

Address all Communications to
Rev. Henry H. Sweets, D. D., Sec'y.
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
Mr. John Stites, Treasurer
Fifth and Market Streets,
Louisville, Ky.

OUR CANDIDATES AND THE SUPPLY OF MINISTERS.

TO secure an adequate supply of suitable men for the ministry is the most vital problem connected with the life and growth of the church of to-day. The solution of all other problems, to a greater or less extent, must depend upon this.

While the church is growing in wealth and numbers, and influences, there has been at all times an inadequate number of capable ministers. All through the centuries men have been anxiously conscious of that fact which so stirred the heart of the Saviour as he saw the multitudes scattered as sheep not having a shepherd, and with him have exclaimed, "The harvest truly is plenteous, but the laborers are few." Would that we had more faithfully obeyed the injunction, "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest!"

Because of the strict requirements for her ministry, the Presbyterian Church has suffered in this regard in a very peculiar manner. In 1840 there was in the Presbyterian Church in this country one candidate to every 24,000 of the population. Even at that time there was great need for more ministers. We have to-day one candidate to every 67,947 of the population of the Southern States. Because a sufficient number of capable men have not been secured at any time, the Presbyterian Church has lost some of the preeminence which she undoubtedly held a century ago.

During the period of forty-four years from 1869 to 1913, the proportion of our candidates to the membership has been an average each year of one candidate to each 609 members. This has fluctuated from one candidate to 441 members (in 1893) to one candidate to 846 members (in 1881).

In 1869 there was one candidate to each 645 members. In 1913 there was one candidate to 629 members. We have almost the same proportion to-day as forty-four years ago, while in that period the number of churches has increased from 1,460 to 3,409; the population of the United States from 38,558,371 in 1870 to 91,972,266 in 1910; and the population of the Southern States, for which our Church is more especially responsible, has increased from 13,884,300 in 1870, to 32,478,863 in 1910. In addition to this, our church has now definitely assumed the responsibility of a foreign field of more than 25,000,000 shepherdless souls who are out in the night of darkness and of hopeless despair in the heathen world.

Last year thirty-three of our ministers died and twelve were forced to re-

tire on account of old age or sickness. There were graduated from all of our Seminaries only fifty-seven men. We have made a gain of 693 in the number of our ministers for the past ten years, but 191 of these have come from other churches—502 by ordination. In this same period we have lost 313 ministers by death and eighty-one by dismissal to other churches.

Last year ten Presbyteries with 278 churches, 133 ordained ministers, and 17,745 members reported no candidates for the ministry.

The church desires only those men who are called by that Spirit who said, "Separate me Barnabas and Saul for the work whereunto I have called them," but she has been commanded to pray for the workers, and she must help interpret the call to her sons. The duty of the church is clearly defined by her Lord and Master. She disregards it at her own peril.

The most imperative need of the Presbyterian Church in the United States to-day is that more of her sons, nurtured in her own households of faith, called by the Lord of the harvest, trained in the schools and the influences of the sky, good men and full of the Holy Ghost, shall give themselves without reserve to the service of God and their generation in the glorious work of the gospel ministry. For this let us pray earnestly, intelligently, believingly.

ABOUT THE MINISTRY.

THE words of a distinguished minister of the Gospel, telling why he became a minister, arrest our attention. Here they are:

"First, because I was born in the manse. My father gave his life to the service of the Church. To his mind there was no calling so honorable and useful as the Christian ministry. His greatest joy was found in preaching the Gospel, and he took every opportunity to present the claims of this profession upon young men. My mother was in entire sympathy with him, and our home was not only a place for Christian nurture, but a training school for would-be ministers. By prayer and by precept, the parents so exalted the ministry and showed such an eagerness to have the sons of the manse enter it that, of six boys, three decided to continue the work of their father.

"Secondly, because I was educated in a Christian college, and by this I mean a college where a premium was put upon the service of Christ. This college had been founded with a view to training young men for the Christian ministry. It held before its students high Christian ideals. It sought to throw around them a strong religious influence. It prepared men for all professions, but it crowned the prophetic office with glory and honor; and not only was there no attempt to sidetrack men who wished to give their lives to the proclamation of the Gospel, but every encouragement was given them to go ahead. Consequently, in a class of thirty-seven, twenty-one of us decided for the Christian ministry.

"Thirdly, because of the inner conviction, born of the Spirit, that I must preach the Gospel. The influences just related were not effectual in all instances. In my own case there gradually came upon me such a sense of the opportunity and the obligation that the ministry held before me that no other calling had any attractions, while this one pulled with an irresistible grip. My seminary course confirmed me in the decision already made, and never have I had a single doubt as to what the Lord intended me to do."

The great need of the Church today is more ministers of the Gospel. There are sons in many Christian homes. And these sons are members of the church. Should not a larger number of them

be taught the nature, the honor, the blessedness of the Holy Ministry? This is a work very largely for pious parents to do. They can do it with greater effectiveness than any others. We know one pious elder who through a number of years often referred with a heavy heart to the fact that his church had never given to the work of Christ a single minister of the Word. Again and again he assured us he was praying for this privilege. He himself had only one son. Very recently that son was licensed to preach the Gospel as a probationer for the Holy Ministry. Let this example be followed by other elders and pious parents, and the day, we may expect, will soon come when more of our young men will come offering themselves as servants to do this great work.

Yes, it is the turning of the hearts of fathers to their sons to which we must look as the ground of the strongest hope for more ministers.

The reference of this distinguished minister to the influences of the Christian college upon his heart and life should turn our thoughts with pride and gratitude to the work of all our Presbyterian colleges and academies, where so many young men are resolving to answer the call to the ministry.

That we have such schools—schools of such Christian atmosphere—where there is great reverence for the office of the Holy Ministry, so careful a study of the work and growth and needs of the Kingdom of God in the world, as to lead the footsteps of young men up to this, the highest calling in the world, should quicken rejoicing in all our hearts.

THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

REV. HENRY H. SWEETS, *Secretary.*

IF it were proper for us to give the names of the aged and enfeebled ministers on the rolls of ministerial relief; to tell of the heroic services rendered to Christ and our Church by them, and by the faithful ministers who "have finished their course" and have left widows and little orphans who are dependent for a time; and then to tear away the veil that hides their loneliness and want; our Church would give more than enough to secure their comfort and drive away their cares.

But we do not appeal to the charity of God's people. Our plea is a call to duty—the fulfilling of a most sacred obligation. Dr Arthur T. Pierson says: "If the aged servants of God, those prematurely disabled, or the families of those who have died in the work are left to want and destitution, our whole system is wretchedly and inexcusably defective."

We do not intend to neglect them. There is a great big heart in the splendid Presbyterian body; but other appeals come so often and so vividly we sometimes overlook their rightful claim. These "saints who are in need" are, for the most part, shut up in their rooms—hidden from our view. . God knew that some of those most interested in the work might forget the sick and tired workers, and so He said to Israel of old. "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth."

The General Assembly has decided to erect an endowment fund in order that these may be cared for in a manner and with a certainty that has never been possible in the past. If there is any cause in the whole Church that should be endowed and put beyond the mere chance of a faithful presentation and of good Sabbath attendance at the time of a special offering, it is this. The interest from this invested fund, together with liberal annual offerings from the churches, so-

Views of Davidson College, Davidson, N. C.

cieties and Sunday Schools will enable us to care more adequately for these needy ones.

The endowment is now $321,266. We greatly need $500,000, and the General Assembly calls upon our people to contribute with liberality to this fund, and especially commends it to our people of means for their gifts and legacies.

Only the interest from the endowment is used. Long after we have left the scenes of this life, this fund will doubtless be ministering comfort and blessing to our unfortunate Presbyterian ministers' homes.

Gifts, both small and large, are earnestly solicited. If the collection is not taken in your church remit directly to the Treasurer, Mr. John Stites, Fifth and Market streets, Louisville, Ky.

Paul said to the Ephesian elders at Miletus: "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" Acts 20:35.

Louisville, Ky.

DAVIDSON COLLEGE—DAVIDSON, NORTH CAROLINA.

FOR MEN—FOUNDED, 1837.

Government — By fifty-eight directors, elected by Presbyteries of North Carolina, South Carolina, Georgia, Florida, and the Alumni Association.

Davidson College was founded in 1837 and is now in its 77th year.

It was never more vigorous nor better equipped for its work. For a number of years its student body has numbered from 330 to 350, and fills the institution to its capacity from the standpoint of teachers, dormitory space and class-room accommodation.

Few of the students are not church members—nineteen such this year out of 335. A fine, manly set of young men.

Faculty of fourteen university trained men of wide experience as teachers, and every one a Christian gentleman of fine influence.

The standard of scholarship is high and it is not "easy" to secure a degree, for Davidson's diploma stands for thorough work. Fourteen units are required for entrance, and only two units of condition allowed.

Over one-third of all candidates for the ministry of the Southern Presbyterian Church now in college are on Davidson's campus, and this has been the record for years.

Necessary expenses, outside of traveling, clothes, and pocket money, $250 to $350.

Davidson's desire is not so much to be a bigger, but a better college. Doing the one thing of undergraduate college work, with no instructors teaching even the freshmen, our wish is to equip, man, and endow the college that it shall do the most efficient work possible for the young men of the South.

No man or woman can better or more lastingly invest funds to develop young life and the church than to add to the equipment or endowment of Davidson College.

Davidson needs an endowment fund raised to $500,000; a new gymnasium building, a Y. M. C. A hall, additional laboratory equipment and space, and an administration building.

THE HOME AND THE CHRISTIAN SCHOOL.

REV. S. C. CALDWELL.

THE home and the Christian school are important factors in our civilization and evangelization. They cannot be too much emphasized. A hundred girls trained in our schools in which the Bible is a text-book may become queens of a hundred Christian homes. We spend large sums of money on our home mission work, none too much. But the most efficient home mission work can be done by gathering the girls and young wo-

men from all sections of our territory and training them for Christian service and for the homes in which they are to exert the most powerful influences for the next two or three decades.

A writer in a religious journal says: "A boy in a Sunday School class recently asked the writer why the national life of Greece lasted such a short time. The question was somewhat carelessly put, and he did not realize the profound significance of the historic answer. 'The national life of Greece,' says Westcott, 'lasted barely for three generations in spite of the undying glory of its literature and unrivalled triumph of its art, because then the family fell from its proper place.' Let us cherish and foster our Christian schools. They will train the queens of Christian households of the coming generation.

"Even the diadem which Victoria wore as Queen of Great Britain and Empress of India shone not with such enviable luster as that higher crown of the pure wife and exemplary mother."

"Both the Commonwealth and the Church grow out of the family," says Dr. Cuyler. "The real seed corn whence our republic sprang was the Christian households which stepped forth from the cabin of the 'Mayflower' or which set up the family aftar or the Hollander and the Huguenot on Manhattan Island or in the 'Sunny South.' All our best characters, best legislation, best institutions and best church-life were cradled in those early homes."

Hazelhurst, Miss.

THE FIERY CROSS.

MILDRED WELCH.

DO YOU know it—this story from an old and famous ballad? Roderick Dhu, outlawed chieftain of Clan Alpine, had vowed vengeance on the King, and his retainers watched in silence as, broadsword in hand, his face dark with passion, he strode the narrow shore. At length he gave command: "Make ready the Fiery Cross." Quickly they gathered wood for a fire, and of yew that waved over the graves of Alpine's chiefs, Brian the Hermit made a slender cross. He lighted its ends in the flame and quenched them in the warm blood of a goat. Then holding the cross aloft to heaven, he invoked upon him, who claiming share in Alpine's blood, should see that dread sign and fail to follow, a curse of fire, famine, infamy and woe forever.

At the words, the clansmen shook their naked daggers in the air and beating their rude shields cried, "Woe to the traitor, woe!"

Roderick Dhu took the cross and giving it to his henchman, said:

"Speed, Malise, speed,
The muster-place be Lamrick mead.
Instant the time, speed, Malise, speed!"

Before the boat the oarsmen rowed so fast could touch the shore, the messenger had leaped and gone. Breasting steep hill-sides, jumping from crag to crag, scrambling down the cliffs, stopping not for food nor drink, over bog and morass, across roaring torrents, through glen and cove and forest of the wild Highland country, he sped. And as he held up the cross and named the place and time, each man, or boy of Alpine clan looked but once, then hasted to the muster-place. The fisherman left his line, the smith his forge, the mower dropped his scythe, the herdsman left his flock, the plowman stopped short in the furrow, and the huntsman, hot on the trail of the deer, turned back. Still Malise sped, till spent at last, he drew near Duncraggen, his labor done; from here Duncan would speed the sign. But sounds of mourning filled the air. Duncan, the chief, lay low upon his bier. The

henchman burst into the hall. Standing by the dead, he held high the blood-smeared cross and above the wild wail of the coronach, he cried:

"The muster-place is Lamrick mead,
Instant the time, speed, clansmen, speed!"

One moment they gazed, then Angus, young son of Duncan, sprang forth and seized the fatal sign. "Alas!" his mother cried, but her eyes flashed fire. "Yet speed thee forth like Duncan's son!" A last look the boy gave his father, dashed away his tears and ran. Over dale and hill, on moor and fen the summons passed till young Angus came to a black and swollen stream. On the other side was Norman, heir of Armandave, who must speed the Cross. Into the dark waters he plunged. Again and again they bore him under, till gasping, almost lost, he struggled to the bank. What mattered it that Norman, all bonneted and plumed, was coming from his bridal? Angus, dripping, thrust the cross into his hand. "Speed, Norman, speed!"

Norman looked upon his lovely bride, yet dared not look again, but sped him with the Fiery Cross. From hidden fastnesses and wild glens, they came, stooped and white haired sire and boy from his mother's side, till at Lamrick mead they stood:

"Owning no tie but to their clan,
No oath but by their chieftain's hand,
No law but Roderick Dhu's command."

They are far away, those days of chiefs and clans and eagle crests, of border raids and highland wars.

Yet even now across the dim spaces of the years, they call to us and the clang of broad-swords, flutter of tartans, emblems of oak and heather, the wail of the pipes thrill us still. They lie now in Highland glens; over their low heads wave the shadow of pine and yew; neither war's alarm nor fatal sign shall wake them from their sleep.

Do they shame us, those rude clansmen who kept their faith to their chieftain—so pure and true?

Christ calls you, boys, today—the sign a Cross. Who speeds it now among you? They wait that sign in dark places of the earth, strongholds of sin, haunts of want and sorrow; they wait it, the immigrant thousands, thronging poor of the cities, lonely poor of the mountains. Sick of soul and sick of body, they wait the coming of the Cross which maketh all things new. Ministers, doctors, teachers, mechanics, knights of business—their sign the Cross—their battle the service of mankind.—speed there any among you, boys? Till from the farthest coast to the last frontier and shores of inland seas men shall lift up their eyes and looking on the Cross, follow the Prince of Peace.

WISE WORDS TO GRADUATES.

PRESIDENT R. M. RUSSELL, D. D.

MY last word to you is, remember Jesus Christ. Whatever be the studies of the future, let the Book which reveals His personality and life be the absorbing object of your thought. Resolve to enter more and more deeply into the knowledge of Him, and to attain more and more fully the life and character for which He provides.

Remember that a godless culture is shallow, and that a true knowledge of science and philosophy will but deepen your reverence for Jesus Christ. Science has done much to aid in a clearer understanding of religion. Be men and women of faith. Faith is not fanaticism. Faith is not blindly following some will-of-the-wisp over the disease-producing swamps of sin-weak-

ened imagination. Faith is a vision of God and trust in Him. Faith fulfills the scientific conditions of growth by furnishing the Christ-filled soul with a Christ-furnished environment. By faith the soul lives in the highest blessedness and association with Him, the noblest reward. He has a plan for you as truly as He had for Abraham or Moses. Let Him tell you His plan. Listen, and you will hear. He has some special place which He wants each one of you to fill, and if you find it and fill it, be it high or low, your life can not be a failure, but must be a great success because a part of His great plan. Find your burning bush of Divine manifestation somewhere in the plain of life, and listen for the voice of God. Go forth if need be, like Abraham, not knowing whither, but be conscious of the Divine leading. Make life a friendship with Jesus Christ, and then, even as the fulness of God was His, so shall His fulness come to you through sanctification of the spirit and obedience to the truth, until the goal of your culture shall be conformity unto the Divine image.

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

HENRY H. SWEETS, *Secretary.*

From April 1, 1913, to February 28, 1914, the following amounts have been received: Christian Education and Ministerial Relief (General Fund). $31,043.90; Education for the Ministry, $9,287.88; Ministerial Relief, $25,602.52; Endowment Fund of Ministerial Relief, $3,634.97; Home and School, $6,332.53; Schools and Colleges, $581.17; Student Loan Fund, $1,368.88. Total, $77,851.85 During the same period last year $75,539.50 were received, and increase of $2,312.35.

All funds on hand should be remitted as promptly as possible to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

Early Morning at Camp "Missionary Survey," on Mooten San, near Kwangju. Mrs. M. L. Swinehart and Misses Letitia Swinehart, Brownlee and Dupuy.

Rev. S. L. Morris, D. D., Editor
Miss Barbara E. Lambdin, Literary Editor
1422 Hurt Building, Atlanta, Ga.

THE NEW ERA IN HOME MISSIONS.

Joseph Ernest McAfee.

THAT we are entering upon a new era in Home Mission work no one conversant with present day conditions can deny. This change in scope and ideals was eloquently voiced in an address delivered by Mr. Joseph Ernest McAfee, Associate Secretary of the Board of Home Missions of the Presbyterian Church, U. S. A., at the joint banquet of the Home and Foreign Mission Boards and Secretaries, given in New York in January.

In order that the readers of The Missionary Survey might have the advantage of this timely presentation of the underlying causes of this new aspect of Home Mission work, and of the resultant changes from the wider outlook, Dr. Morris has surrendered his usual editorial space for the following abstract of Mr. McAfee's address:

The new era in Home Missions is marked by three discoveries. Each is momentous enough to create an epoch. In missionary mathematics three epochs equal an era. These three are closely related, and one leads on to the others.

The first, to state it graphically, is the discovery of the third dimension in the missionary enterprise. Not longitude and latitude alone determine spiritual issues; missions have altitude and depth as well. The counsels of the Most High are as deep as they are wide. Missions shall not live by geography alone, nor even by multitudes. Quality figures quite as high as quantity. Souls are not to be counted only; they should also be weighed.

This discovery supplies a new definition of the human soul, and prescribes for it a new plan of salvation. It institutes the divine plan. It sets missions to ministering to the whole being. It discards an evangelism which misses the man in searching for his soul. It makes salvation an intelligible reality to the hungry, the weak, the poor, the estranged, even to the rebellious, by the ministry of a winning love, by a human sympathy, by a just share in the common wealth, by the strong arm reached out, by bread and butter. A gospel which butters bread, and cuts ice, and saws wood, and makes good by every test is not cheap nor flippant; on the contrary, it alone is serious enough finally to convince men that God cares.

Is it not a new era, indeed, to find that city streets can be kept clean; that rural existence can be charged with vivid life; that the rottenness can be taken out of politics; that savagery can be banished from business; that trade, instead of war to the death, can be made the seal of brotherly love. In the light of this discovery we now dare at least to pray, "Thy kingdom come on earth."

The second event shaping the era is the discovery of the community. Professor Royce maintains that the community is a person. It is something more than, and different from, the sum of the individuals who enter into its composition. It often has a quality and character which they do not have. It is sometimes bad while they stand the conventional tests of goodness. It is sometimes commendably good, while they fall before the conventional tests of individual goodness. Some of our highly exemplary communities are made up of individuals, each of whom is a branded criminal, and their virtue is not longer depen-

dent upon armed guards and prison walls. The new science of penology stakes its all upon the distinction, and is successfully redeeming the incorrigible individual through the atoning personality of the holy community. On the other hand, many a community is scarcely tolerable, as a community, which is made up of individuals who have signed the pledge, and who carry their "tokens" for the sacramental table.

With this discovery dawns a new day for this region, as for many others. Every Home Mission Board in the land is more or less radically making over its methods, and even reshaping its ideals.

Our "one-by-one" evangelism has passed by this larger and finer person, the community, without so much as discovering his existence. In consequence, the individuals saved are disappointingly few, and an all too meagre salvation is vouchsafed even the few. This inadequate individualistic method is now being supplanted in its last stronghold in the slum rescue mission. The aim and method of even these is being transformed. The gospel which really saves the down-and-out, sets him to work for his kind in a community organism. The more hopeful slum missions are now actually self-supporting; the individual is made to believe that his own salvation depends upon his turning savior, and he shows his faith by works so valiant and well-directed that the blighting, pauperizing methods of conventional charity are abandoned once and for all.

The third event completes the new era: it is the discovery of the national mission. Home Missions thus gain at once a world significance, which an individualistic program of missionary outreach cannot, in the nature of the case, attain. Indeed, the day hastens when much of the conventional method and many of the aims of our present Foreign Missionary program shall be transformed and merged in the national mission. An American Foreign Mission of the churches cannot make head against the scandal of a depraved American society, and a conscienceless American commerce. American churches can no longer segregate themselves, and successfully preach a gospel which American civilization does not practice. Though they send their emissaries to the uttermost corners of the earth, even there will a home civilization which believes their doctrines find them out and blast their professions. If pagan politics are less corrupt than Christian, the individual Christian missionary preaches with shame of face if he dare preach at all. The incongruity of rum and missionaries on the same ship bound for Africa has long been the scandal of Christendom. Every throb of the American heart sends out a new yearning toward the new Republic of China. But who can preach a gospel to save republics? An individual, two of them, ten thousand of them, acting as individuals? Only a saved Republic can finally preach that gospel. Only the voice of our whole people, speaking as a whole, can find the eloquence to make that message effective.

The meaning of these discoveries in the Home Mission enterprise is manifest to the discerning. They mean that every remotest margin of our life is to be brought nigh in a redeeming purpose; that the neglected, of every race and degree of isolation, are to be included in the community interest; that the foreigner is neither to be scorned nor to be patronized by the "Mission" in a deserted store on a back street, but that he is to be brothered into the common brotherhood; that the profound economic causes depleting rural regions are to be appreciated for their spiritual significance; that the country church is to abandon a stereotyped and inapplicable method for a ministry which shall direct to spiritual ends economic laws as inexorable as any other of the divine counsels; that cities are not to be deliberately deserted of spiritual forces at their neediest centers; that the City of God is to become a reality in our civilization; that our missionary outreach to the nations is not to be confined to a desultory programme of the churches, in sending individuals here and there with the niggardly sums spared from the overflow of prosperity, but that the sum total of our puissant civilization is to be directed to a ministry of world beatitude; that the richest nation on earth—aye! the nation as rich as any other two on earth—is to devote its all to a demonstration of the saved and saving community; that this national missionary enterprise is to stand on a funded basis of one hundred and forty billion dollars of today's national wealth, and upon the incalculable accretions of the years and centuries to come; that our annual fifty billions of money employed in barter is itself to constitute our missionary budget; that our active missionary force is to embrace these one hundred millions of the most vigorous, aggressive element in the human race. This is a missionary program worthy of a divine purpose and an age-long hope and a world-wide ministry. All this our Home Missions must compass in the new era.

A PLEA FOR THE MOUNTAINEER.

Mrs. J. W. Meek.

Let me praise you for your service,
In the lands beyond the sea;
Let me help you hold your courage,
That the heathen may be free;
Yet permit a gentle whisper,
You may heed without a fear,—
Don't forget the folks about you,
Don't forget the Mountaineer!

Scotch and Covenanter people,
Living there so near the skies,
Lost awhile to those below them,
Seeing God with sin-dimmed eyes.
Rally to our Scotch and Irish,
Patriots still without a peer,—
Send some dollars to the Highlands,
Help your own brave Mountaineer!

Souls, three millions, leaders tell us,
Are yet waiting on the height.
Ah! how beautiful the footstep,
Of the one who bringeth Light,
"Rise! Contend before the mountain;"
So "the hills shall hear Thy voice."
Rally to our Highland brother,
Let the Mountaineer rejoice!

Camden, Ark.

WHO ARE THE MOUNTAIN PEOPLE?

Rev. Wm. E. Hudson, *Superintendent Mountain Missions.*

IT HAS been charged that the mountains were settled by the descendants of bond servants and convicts with which England supplied labor to the Southern plantations before slavery days, or in other words, settled by the "poor whites" of the Lowlands. Mr. Horace Kephart has written a book entitled, "Our Southern Highlanders," in which he successfully refutes this charge. This book, gotten out by The Outing Publishing Co., New York, every one interested in the mountain people ought to read. I wish to quote his argument:

The theory that the Southern Mountains were peopled mainly by outcasts, or refugees from old settlements in the lowlands, rests upon no other basis than the imagination..... Vaguely it was understood that the Appalachian Highlands were occupied by a peculiar people, called "mountain whites." This old name was given, not to distinguish them from mountain negroes, for there were practically no mountain negroes; but to indicate their similarity in social condition and economic status to the "poor whites" of the Southern lowlands.

Now these poor whites had nothing to do with settling the mountains. There was then and still is plenty of wild land in their native lowlands. They had neither the initiative nor the courage to seek a "Promised Land" far away among the savage peaks of the Western country..... The mountains, to those who ever heard of them, suggested nothing but laborious climbing and mysterious perils. The poor whites were not Highlanders by descent, nor had they a whit of the bold, self-reliant spirit of our Western pioneers. They never entered Appalachia until after it had been won and settled by a far manlier race, and even then they went only in driblets.

The way the mountains were actually settled is a different story. The first frontiersmen of the Appalachians were Swiss and Palatine Germans, who began flocking

A MOUNTAIN HOME.

CHILDREN FROM A REMOTE COVE.

A MODEL SCHOOL HOUSE.

GETTING THERE UNDER DIFFICULTIES.

into Pennsylvania about 1682. Shortly after the tide of German immigration set into Pennsylvania, another and quite different class of foreigners began to arrive in this province. The newcomers were the Scotch-Irish, or Ulstermen of Ireland. When James I. in 1607 confiscated the estates of the native Irish in six counties of Ulster, he planted them with Scotch and English Presbyterians. These outsiders came to be known as Scotch-Irish, because they were chiefly of Scotch blood and settled in Ireland.

In time, as their leases in Ulster began to expire, the Scotch-Irish themselves came in conflict with the Crown, by whom they were persecuted. Then the Ulstermen began immigration in large numbers to Pennsylvania. As Froude says: "In the two years that followed the Antrim evictions 30,000 Protestants left Ulster for land where there was no legal robbery, and where those who sowed the seed could reap the harvest."

When Eastern Pennsylvania became crowded, the overflow of settlers passed not westward but southwestward along the Cumberland Valley, into Western Maryland, and then into the Shenandoah and those other long, narrow, parallel valleys of Western Virginia..... There went on a gradual but sure progress of northern peoples across the Potomac, up the Shenandoah, across the Staunton, the Dan, the Yadkin, until the Western Piedmont and foothill region of Carolina was similarly settled, chiefly by Pennsylvanians.

The archivist of North Carolina, the late William L. Saunders, Secretary of State, said in one of his historical sketches that "to Lancaster and York counties in Pennsylvania, North Carolina owes more of her population than to any other known part of the world."..... So the Western Piedmont and the mountains were settled neither by Cavaliers nor by "poor whites," but by a radically distinct and even antagonistic people who are appropriately called the Roundheads of the South. Of these pioneers in "The Winning of the West," Theodore Roosevelt says: "As in Western Virginia, the first settlers came for the most part from Pennsylvania, so in turn in what was then Western North Carolina, and is now Eastern Tennessee, the first settlers came mainly from Virginia, and indeed in great part from this same Pennsylvania stock."

Boone first visited Kentucky on a hunting trip in 1769. Six years later he began to colonize it, in flat defiance of the British Government, and in the face of menacing

proclamation from the Royal Governor of North Carolina.

Such was the stuff of which the Appalachian frontiersmen were made. They were the first Americans to cut loose entirely from the Seaboard and fall back upon their own resources.....The deterioration of the mountain people began as soon as the population began to press upon the limits of subsistence. At first, naturally the best people among the mountaineers were attracted to the best lands, and there to-day, in the generous river valleys, we find a class of citizens superior to the average mountaineers.

By the way, many of these people will more quickly invest their money in a steer than in the education of their boys.

But the number and extent of such valleys was narrowly limited. The United States topographers report that in Appalachia, as a whole, the mountain slopes occupy ninety per cent. of the total area, and that eighty-five per cent. of the land has a steeper slope than one foot in five. So, as the years passed, a larger and larger proportion of the Highlanders was forced back along the creek branches, and up along the steep hillsides to "scrabble" for a living.

It may be asked why these people did not leave the mountains and move West. In the first place, "they were so immured in the mountains, so utterly cut off from communication with the outer world, that they did not know anything about the opportunities offered by far-away lands. They were passionately attached to their homes and kindred and their old-fashioned ways; and, too, there was nothing in their environment to arouse ambition. The hard, hopeless life of the mountain farm, sustained only by a meager and ill-cooked diet, begat laziness and shiftless unconcern. They were also too proud to move among people who spoke a purer English, and wore better clothing than they. Finally the poverty of the hillside farmers and branch-water people was so extreme that they could not gather funds with which to emigrate.

This statement of the way the mountains were first settled in our judgment explains to some extent the deterioration of many of its inhabitants.

Winchester, Ky.

WOMEN MISSIONARIES IN THE MOUNTAINS OF KENTUCKY.

WM. E. BOGGS, D. D.

I FEEL strongly moved to bear testimony to the great work which is being done by women missionaries in the mountains of Kentucky.

A number of visitors to the Mission Stations, which are largely supported by the Assembly's Home Mission Committee, were made in fulfilment of a promise to my brother, the late Dr. S. D. Boggs, who was largely the founder, and for about twenty-five years the chief laborer in this large and spiritually destitute region.

Of the excellent work done by Miss Milam of Georgia in the mining camps around Pineville, I can only speak from reports made to me, but these would convince anyone that her labors as a Bible woman were abundant, and attended with the Divine blessing.

Of the work at Corbin, Phelps, Argo, and Lower Elk, I was a delighted observer. At Corbin I found Miss Morrah; at Phelps, Misses Weathers, Clayton and Vawter, Mrs. Erickson having been called away by the fatal illness of her father. To their work as Bible women, they added that of teachers in the "Matthew T. Scott, Jr., Academy and Industrial School." Rev. Alfred

The Sewing Class at Phelps.

Erickson is principal of this school, and also supplies when possible the various churches in that locality.

This Christian institution is doing noble service by training young people from the Big Sandy Valley for useful lives, and, many it is hoped will become teachers and preachers in that vast region.

I was delighted to see that the spirit of independence is fostered. The young folks are required to do all the domestic and out-of-door work, thus acquiring a knowledge of what a hygienic Christian home should be.

It was the purpose of my brother, who founded this school in a beautiful and healthy location, to develop it into a self-supporting educational center, with allied schools elsewhere in the great Valley. As one means to this end, apple orchards are being planted. The soil and climate are well adapted for this fruit, and in a few years the trees will yield abundant crops to assist in meeting the expenses of the Institution, while serving also as an object lesson to all that region. The plan includes the use of machinery for instructing the boys in woodwork, metals, agriculture and horticulture; as well as the training of the girls for their work as Christian women.

Up With the Dawn.

But it is especially the labors of the Bible women that I wish to commend. They conduct the Sunday Schools, visit the mothers and children in their homes, where they pray, and read the Scriptures to many adults unable to read. They visit the sick, and supply simple remedies when needed. When the call of humanity requires, they do not hesitate to respond even at night, and climb the steep mountain paths to relieve some sufferer. Their very presence as refined and cultured women, the highest type that Christian character assumes in this world, is of itself a benediction and an incentive, especially to children.

But this is not all. Being unable to secure funds for more than one Christian school, through the influence of my brother, the Commissioners of the Public schools were prevailed upon to employ trained teachers of Christian faith, not exclusively of our own Church of course. He well knew that these teachers, in their private capacity as followers of Christ, would exercise a blessed influence, not only in the school room, but also by their hearty sympathy and co-operation with our Bible women.

His expectations did not fail, and so at Argo and Lower Elk, Miss Moore and Miss Harford have the loving fellowship and cordial help of Misses Jones and Crawford, who are members of other denominations.

With these consecrated women, it seems to be exactly as in the Foreign field. The presence of so much spiritual darkness and need unites in holy labors all who love and follow Christ. The provinces of church and state are not confused in the least. The days of the week the teachers give loyally to the business of Caesar, and in their own private time and without pay, they work for Christ.

Atlanta, Ga.

Boys' Dormitory at Cherokee, N. C., in Cherokee Indian Reservation.

A NEW PHASE OF MOUNTAIN WORK—THE CHEROKEE INDIANS OF NORTH CAROLINA.

Rev. R. P. Smith.

ABOUT the year 1835 the United States Government undertook to remove the Cherokee Indians from North Carolina to the new reservation set aside for that tribe in the Indian Territory. Numbers of them refused to go because they loved their native land and their humble huts secluded among the rugged peaks of the Great Smoky Mountains.

United States soldiers were sent to take the Indians by force and transport them beyond the Mississippi River. But the attempt failed, for these "children of the forest" fled to the mountain fastnesses and eluded all the efforts of the white man. Then a compromise was effected. The Government purchased a large boundary of land, sixty-two thousand acres, from the State of North Carolina and gave it to these Indians, who as a corporate body hold the title.

These North Carolina Cherokees have a local Council of their own to look after their affairs, yet they are citizens of North Carolina. At present the tribe numbers 2,100 souls, full blood Indians, who reside on their boundary of mountain land, located sixty-five miles west of Asheville.

While these people are civilized, most of them still live in a very primitive manner. They are poor, but they do not get a pension from the Government as do other Indians. It is a remarkable fact that they never permit any of their destitute to be placed in an almshouse: the strong and able provide for the helpless. They have a few native preachers, most of whom preach in the Cherokee language. All honor to these men who are doing the best they can under the circumstances, but it is quite evident that these Indians

Cherokee Indian Hut, Mother and Children.

need to be lifted to a higher plane in the spiritual life, and Asheville Presbytery is trying to help supply this need.

To improve conditions generally, the Government has established in this Reservation a school of excellent grade. The buildings and equipment cost about $75,000. Two hundred students are now in attendance, under the care of twenty white teachers and helpers. The Government does not and cannot undertake to provide spiritual training. Here is an open door of great need, and we have entered. The boys and girls, who are being trained in this Institution, will be the intellectual and spiritual leaders of this tribe. A white man, a native of North Carolina, and a Christian gentleman is the Superintendent of the Cherokee School. He is deeply interested in all that pertains to the uplift of the people, and he is giving us a helping hand at every point possible. We have had some remarkable experiences with these Indians, who respond to the claims of the Gospel.

Asheville, N. C.

EVANGELISTIC WORK AROUND BANNER ELK.

MISS FANNIE K. TAYLOR.

WELL known to readers of THE MISSIONARY SURVEY, is the village of Banner Elk, N. C., because of the beauty of its scenery, the hospitality of its people, the successful graded Sabbath School, the enthusiastic Women's Missionary Society, the handsome stone church in course of erection, and the wonderful work of Lees-McRae Institute with its dormitory, academy, industrial building, hospital, hydro-electric plant, vocational high school almost completed, and Maple Meadow Farmhouse soon to be converted into Grandfather Orphanage for mountain children. We feel therefore that they will be interested in what is being done in neighboring localities by workers from this place.

Miss Taylor's Sunday School Class at Arbor Dale—Men, Women, Girls and Babies.

Mr. R. E. Piercy, an elder in the Banner Elk church and well known as an organizer of mountain Sunday Schools, in addition to visiting and keeping in touch with other schools, goes each Sabbath seven miles to conduct a school at Newland, the county seat of Avery.

Mr. Brooks, also an elder in the Banner Elk church, each Sabbath morning teaches a Bible class at the Farmhouse, and in the afternoon goes seven miles to Blains' Creek where a Lees-McRae girl is teaching a day school in a partly finished church building. A little over a year ago the people of this cove had neither educational nor religious advantages; now, through the efforts of Rev. Edgar Tufts and Mr. Brooks, they have both.

Four miles from the village in another direction, not far from the pinnacle of Sugar Mountain, and almost 5,000 feet above sea level, is a public school house where each Sabbath afternoon a number of people assemble to learn the way of salvation; they come quite a distance, some of the mothers carrying their babies.

The Superintendent of this school is an elder in the Banner Elk church. He drives from his home three miles above

the village to the Institute, where he is joined by one of the teachers for the long and steep, but beautiful ride to Arbor Dale. They are assisted by three girls from the neighborhood who have attended Lees-McRae Institute. Two of these teach the primary classes, and the other plays the organ, given in 1912 by friends of the work. This school is self-supporting, and is kept up all the year in spite of inclement weather and almost impassable roads. Sunday School Day, the annual picnic, and the Christmas tree are sources of great pleasure.

Scores of girls trained at the Institute return to their homes fitted for usefulness by Bible study, Sunday School work, the girls' prayer-meeting, and the Young People's Society. Thus ere long the "Glad News" will be carried into every cove and glen of this region.

Staunton, Va.

THE EXPANDING WORK IN GREENBRIER PRESBYTERY.

REV. ROBT. B. HUDSON.

ADVANCEMENT in the work has been a marked characteristic of Home Mission operations in Greenbrier Presbytery in the last two years. Not that we have by any means overtaken all our destitutions, but that we have made considerable progress toward that end.

We have had more men at work in our field than ever before, thus supplying more vacant churches with preaching, and reaching more strictly mission points.

The Presbytery has had to call upon the churches for enlarged contributions, and our people have nobly responded with increasing liberality. This has enabled us to cancel an indebtedness of about $700, pay all our obligations in full, and go up to Presbytery each spring meeting free from debt, and with a small amount in the treasury.

About a year ago we adopted the plan of paying the salaries of our workers monthly, but as many of our churches have not yet adopted the "Assembly's Plan" of beneficences, occasionally it has been necessary to borrow money for this purpose.

Our general policy is to supply vacant churches with regular services, and in connection therewith reach out after new work. This is a difficult matter in Greenbrier Presbytery, which has an unusually long list of weak and non-self-supporting churches. However, several weak churches—sometimes four or five—can be formed into a large group, and supplied by one man, who will also reach many new mission points,—when men who are willing to endure hardness for Jesus' sake can be found to supply them. Four such groups were formed last year, and for each one a splendid man has been secured from the last graduating class at Union Theological Seminary. Three others were supplied during the summer by students, and are being supplied in part for the winter by our Superintendent of Home Missions. All these are now seeking pastors. In one, a handsome new church has just been erected in Fayetteville, and prospects are good for a rapidly developing work.

In another group we are planning to build a church at the famous White Sulphur Springs, where it is greatly needed. The Hotel Company, which is controlled by the Chesapeake & Ohio Railway, has expended several million dollars in the past two years, in new hotels and improvements; and henceforward, "The White" is to be a winter as well as a summer resort. Outside the hotel grounds quite a flourishing town is growing up. For several years one of our workers has held occasional services at "The White," but we feel the need of a church building, especially as we have on the ground

Hugging the Virginia Hills.

enough members to form a very substantial organization.

This Presbytery is blessed in having as Superintendent of Home Missions an efficient and an enthusiastic worker, Rev. F. W. Gray, who has been fortunate each summer in securing three to five live young men from Union Seminary for our work. The labors of these students have been of great benefit to these fields, and in some instances have resulted in the formation of pastorates that promise great things for the Kingdom.

There are in Greenbrier Presbytery at least four distinct phases of Home Mission Work demanding attention and aggressive effort:

First, the strictly rural fields, in some of which the removal of the people is almost disintegrating whole churches, while in others there is discouragement occasioned by short pastorates and long vacancies; probably resulting from the largeness of the field and the meagerness of the salary. It is difficult to care for these depleted churches, and to imbue with a spirit of aggressiveness these discouraged congregations; and yet perhaps there is today no work before the Church of greater primary importance than that of caring for and strengthening just such country churches.

Our mining towns, too, which are not few in number, have their own peculiar needs and their demoralizing environment, calling for specialized work.

The lumber and logging camps present an even more difficult proposition, for in them the men are often far removed from all refining influences, and therefore are the more thoroughly subjected to a great variety of demoralizing tendencies.

And then we have a Foreign population of no mean proportions, for whom as yet no distinctive work is being done, except in the distribution of Bibles and Christian literature.

But perhaps the one undertaking that is big with promise beyond any other for the promotion of Home Mission Work in this section is the new work that is just beginning under the

direction of Rev. J. W. Clapp. By authority of Presbytery, he is to open a Christian school in the church at Clifty, W. Va., a section remote from the railroad, where good schools are conspicuous by their absence, but where there are many boys and girls, and even young men and young women, who but for such a school will be almost without educational opportunities. The importance of this school becomes evident when it is remembered that young men from this section in large numbers enter the nearby coal-fields, but for lack of Christian training and education, leaders in Christian work are not being developed.

While we are endeavoring to overtake our work in this important field, let it not be thought that we are near the goal; for there are great destitutions all about us that call for men and money far beyond our present means. For instance, nothing has been said concerning the large and promising mountain work that should be conducted within our bounds, or of the many Christian teachers and workers who are needed to do that work adequately. However, in this phase of our work especially, we are hoping for the aid and co-operation of the Assembly's Home Mission Committee.

Sinks Grove, W. Va.

HOME MISSION BOOKLETS.

At the suggestion of the Woman's Auxiliary, a series of interesting and instructive pamphlets, dealing with seven outstanding Home Mission problems, has been issued by the Committee of Publication.

These booklets are uniform in size and are finely illustrated. They were written by specialists in their particular fields, and make an exceedingly valuable contribution to the Home Mission literature of our Church. They can be used with profit in preparing programs for missionary meetings, or they can be made the basis for study by Home Mission classes.

Texas-Mexican Missions, Mrs. R. D. Campbell.

The Country Church, Mrs. E. P. Bledsoe.

Our Work Among the Negroes, Miss S. O'H. Dickson.

The Highlanders of the South, Miss Anne H. Rankin.

The Frontier, Rev. S. M. Glasgow.

Concerning the Foreigner, Mrs. D. B. Cobbs.

Our Indian Work, Mrs. Bella McC. Gibbons.

The seven pamplets in a mailing envelope, 35 cents, postpaid.

CALENDAR OF MISSIONARY CONFERENCES—SUMMER, 1914

Missionary Education Movement:

Blue Ridge, N. C., June 28th-July 5th.

Mr. H. S. Myers, Secretary, 156 Fifth Ave., New York City.

Lookout Mountain Chautauqua:

Fort Payne, Ala., July 8th-22nd.

Rev. H. C. Kegley, Secretary, Birmingham, Ala.

Missionary Period Montreat:

Montreat, N. C., covering July and August.

Dr. R. C. Anderson, Montreat, N. C.

Texas Presbyterian Encampment:

Kerrville, Texas, July 23rd-August 12th.

Rev. W. P. Dickey, President, Kerrville, Texas.

"How beautiful upon the mountains are the feet of him that bringeth good tidings."--Isa. 52:7

THE SOUL WINNER

"Go ye into all the world and Preach the Gospel to every creature."--Jesus

"He that winneth souls is wise."--Prov. 11:30

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A SHORT CHAT WITH OUR READERS.

Of course, we can not say much in this little paper; but you know God said all we need know to be saved, in one verse, John 3:16. Doubtless you all know your duty, and only need to do what you know.

Few people in gospel lands are ignorant of how to be saved. They only lack the will as the Jews did, who would not come to Jesus. Then we need only urge you to do your duty to God, and yourselves, and your fellowmen. G.

A STRANGE THING.

Those who know anything of the mountains realize that summer is the best time to do any work there. The rivers and roads are bad in the winter, the houses are generally uncomfortable, and there are few places of worship.

So we take advantage of the good weather to increase our mission forces, and multiply schools and preaching services. Of course, this involves additional expense, and yet we receive less help in the summer than at any other season. Doubtless many are away on vacations, and others are forgetful, and many are indifferent.

But these are not good reasons. If you are able to take a vacation, you might help those faithful missionaries who never have such a privilege.

NEVER BEEN TAUGHT.

It is a pitiful thing to meet Highland men and women who can not read or write; and there are thousands of them. They are not to be blamed so much as pitied, because they have never had a chance.

But it is far more pitiful to see a man or woman who can not give because they have never been taught. They were taught to read and write, and work, and make money and keep it; but were never taught the more valuable lesson of giving, and so they lose the blessed reward of those who give.

They never heard, or do not believe, that it is "more blessed to give than to receive." Have you been taught? G.

THIS PAPER

It costs but little, and is worth many times more, and no one ever regretted giving to the Lord. Mr. Bryan, the Secretary of State, says: "No money that is invested pays so large a dividend as the money that is spent for the moral uplift of the community." You will find it so. G.

These editorials from "The Soul Winner" will prove not only the skilled pen which Dr. Guerrant wields, but his constraining interest in the work to which he has unreservedly given his life—the redemption of our Highland people. And more than this, his determination that it shall be no fault of his if others do not see the duty and privilege of sharing in this glorious work.

Twenty-five cents a year will make "The Soul Winner" a monthly visitor in your home, and enable you to keep in touch with the wonderful Mountain Work of our Church.

MOUNTAIN WORKERS ENTERED INTO REST.

Dr. Guerrant pays tribute in the following beautiful memorials to three devoted friends of the mountain people:

CARRIE DURANT REAVES.

If "death loves a shining mark," he found one in this lovely young woman, who passed into glory on the 28th of November, 1913, at the Good Samaritan Hospital, Lexington, Ky., from an attack of typhoid fever.

A graduate of Winthrop College, South Carolina, thoroughly equipped for her Master's work by grace and nature and education, she devoted her young life to His service. Leaving a happy home in South Carolina, she entered the mission work of the Soul Winners' Society in 1912, as primary teacher in the Beechwood Seminary, at Heidelberg, in the Kentucky Cumberlands. Her exceptional ability as a teacher, her sunny disposition, and her thorough consecration won every heart, and her departure leaves a vacant place in a multitude of sorrowful homes in those far mountains, as well as in her own native State.

It is a strange Providence that removes in a few weeks both the oldest and the youngest of the mission teachers of the Soul Winners' Society, Mrs. Mary Parmelee, over eighty years, and Carrie Reaves, only twenty.

MRS. PARMELEE.

Fourteen years ago two people, both past sixty years of age, came to our home and asked for missionary work in the mountains. I protested that they were too old for such service. They insisted that they were able, and anxious to go to the hardest place.

I sent them miles beyond a church or Sabbath School, or town, or doctor, or preacher. God only knows, and eternity only will reveal what these two faithful evangelists wrought for Jesus among the poorest, wildest denizens of the far mountains. Through hot and cold weather, through sickness and poverty, through good and evil report, through privation and self-denial, they labored on with only one object, the glory of God in the salvation of His poor children.

He crowned their labors with abundant success, and thousands will rise up in the Judgment and bless the day when they learned of Jesus from Abner and Mary Parmelee. These devoted servants of God died in Tennessee, far from their childhood home in Connecticut and New York; but they met a few weeks ago in their Father's house in heaven, and were crowned with songs and everlasting glory.

The noble "Life-Line Mission" in Brooklyn, N. Y., for many years assisted in their support. Their reward is in heaven.

"UNCLE WASH" GONE HOME.

If the world were filled with such men as George Washington Thompson, who, from the beginning of our work until the day of his translation, was a faithful member of the Executive Committee of the Soulwinners' Society, there would be no need of this society. The souls would all be won for our Master.

To all who knew "Uncle Wash" it would be useless to write any eulogy; his life was a better sermon than men could preach. He was indeed "an Israelite, in whom there was no guile."

Past fourscore and seven years, he gently went to sleep in the arms of his Saviour, whom he loved and served so faithfully. He died in the home near Wilmore, Kentucky, where his people had lived happily and served God for more than a hundred years.

The earth was poorer when he left it, and heaven richer when he entered it. We shall meet him and know him in heaven.

DAY GLEAMS AND NIGHT SHADOWS IN THE MOUNTAINS.

THE Southern Appalachian region covers approximately an area six hundred miles long and two hundred miles broad. It includes two hundred and twenty-six counties in nine States, whose combined area is twice as large as New York State, and whose gross population is nearly four millions of people, according to the census of 1900.

THE CUMBERLANDS.

Rev. D. C. Blue writes: One of the most needy places in the mountains is Turner's Creek, and in and around Canoe. From time to time there have been workers in this field, but it has not been continuously occupied. We think we can see the mists gradually disappearing before the light, like the rising sun peeping slowly over the hills that shut us in from the world. When shall it be full-orbed day? Not until the pure gospel penetrates every cove, mountain, hill and valley with its healing influence; not until these dear mountain children shall say, "I am tired of sin and straying, Lord, I'm coming home." There are scores of people, old and young, in almost every community who cannot read or write; they need education to meet the duties of life; and they need training to lead better lives than they have been doing in the past. It is encouraging that, although poor, they are a big-hearted and appreciative people. They come for miles over the hills to our services, and rather than miss an evening meeting some will stay all day to avoid twice climbing these difficult hills.

A few Sabbaths ago Rev. W. E. Hudson was with us on Turner's Creek and preached to a good audience. At the close of the service several expressed their willingness to trust God and live a better life.

Some of the Plumtree Workers who take long journeys to preach and teach.

NOVEL MUSIC AT A MISSION CHAPEL

We take the liberty to publish part of a private letter received recently from a brother, who is helping us during the summer in a mission field:

It will take money to develop this field as it should be, but we haven't it at present. However, we will do our best with it.

The Wiseman Family at "Three Mile," near Plumtree, N. C. The Grandmother is unable to stand erect because of Rheumatism.

Sunday afternoon I filled an appointment at ——. I never had a better day in my life. There was neither organ nor organist, but I had a large harmonica with me, and used it to furnish the music. There were about thirty-five people present. Others must have gotten wind of the innovation, for before the services were over, many came filing in to see the new man with the mouth harp.

I gave them a talk on the life and character of Joseph, drawing practice lessons from them. Now they want me to go down there every Sunday afternoon, and I would like to do it, but have no way of getting there, since the distance is too great for me to walk. Do you know any one who would lend me a plug of a horse for the summer? I could do some good work with one.

FROM MORRISTOWN, TENN.

Rev. James B. Converse reports: I visited recently a church where they had refused last fall to organize a Sunday School, and formed two Sunday Schools—one in the church and the other an all-day lively school in a log cabin at the foot of Clinch mountain. I wish I had Dr. Guerrant's pen to describe the latter. It would have done his

eyes good to see it. The superintendent had taken his family and dinner, feeding the hungry, every Sunday since February. Although the roof and the sides of the cabin were open to the weather, twice as many were present as could crowd into the room.

I visited a Methodist church at another place on a subsequent date. The new circuit rider, who has no horse, and is really therefore a circuit walker, although there is no stove in the house, and ten panes of glass are out, and notwithstanding the congregations are very small, had faith and grit enough to fill all his appointments all winter. As a result, they have a Sunday School, have had a quarterly meeting, and are talking of holding a Sunday School rally. During my visit they resolved to put in the glass and to organize a Ladies' Aid Society.

A LONELY MOUNTAIN WORKER.

Five needy, half-clothed mothers, with twelve bright, lovely children, have just paid me a call, and out of a barrel of second-hand clothing they have been fitted out as best we could. Our hearts almost burst with sorrow when we look into the anxious, pleading faces of these dear little children, and listen to the pathetic story of the older ones.

I was so favorably impressed with one

Messrs. McIntosh and Hollingsworth, Presbyterian elders and faithful mountain workers. The storekeeper has just bought some skins.

Beechwood Seminary, Nestling in the Hills.

especially, a bright, sweet-faced girl. I said, 'Won't you come and live with me?' For being in charge of a mountain mission cottage, without a helper, and pressed sometimes almost beyond endurance, I would like to keep the girl with me, both for her own sake and to assist in the work; but she replied, with a pathetic look, "I would like to, but don't see how I could leave all the rest."

Then, telling her story of hardship and need, she said, "We can't get any one to plow for us, and we have to dig up the ground and plant our crop with a hoe."

This is just a little picture from real life. Let us all pray fervently, mightily for more consecrated men and women for the Home Mission work.

FROM THE HIGHLAND COLLEGE.

We now have the largest and best school in our history. The boarding department is so crowded that we can scarcely find seats at the table for all. What is better, we are approaching a great revival. Pray that Brother Bryan will reach us soon.

Most of the new pupils were vaccinated yesterday.

A GREAT TRANSFORMATION.

Rev. James A. Bryan writes: Heidelberg is a beautiful little mountain village on the Kentucky river, in Lee county, Kentucky.

Three years ago there was not a Sabbath School in this entire mountain section. Dr. Guerrant was led by the Spirit of God to begin a mission work here. Miss Belle Breedlove superintended and taught the first Sabbath School.

The school has enrolled 200 pupils and teachers, and is still growing. Two years

Makers of Mountain Dew Under Arrest.

ago the crack of pistols could be heard near the mission building during the services. Now everything is quiet, and causes one to wish to worship God. The singing is fine. The eagerness to learn the Bible on the part of the children is wonderful. They recite with readiness books of Bible verses.

Precious souls are being saved in the mission station. Twenty-nine persons signed a petition requesting West Lexington Presbytery to organize a Presbyterian church, accompanying their petition with a subscription list of $293.80. Eleven of these were really led to Christ through the influence of our Christian teachers and workers. Twenty other bright young persons, pupils of the school, confessed Christ as their Saviour during the services.

When one visits our mountain missions, and witnesses the unselfish, devoted work being done, and sees how eager the people are to learn of Jesus, he thanks God and takes courage.

Our Church is doing no more important work. One day during our stay at Beechwood a bright boy came to Miss Du Bose, the faithful principal of our school, and said, "Teacher, I want to go to school. I live a long ways from here. I want a place to board and sleep."

She replied, "We have no dormitory, but hope to have one." The boy said, "Maybe I can do some work here, cleaning up the schoolhouse and making fires, and go to school." I left him at that work. How they need a dormitory! A great work is being done in this mountain school and mission. Souls are being saved. God is being glorified

Birmingham, Ala.

AN ELECT LADY MISSIONARY

We had a siege of measles, now one of smallpox, mumps and whooping-cough. I suppose I had smallpox, as I had one mark upon my face. Many had it very lightly, others severely. Am at present suffering from neuretis, especially of right arm and shoulder, and dread the winter here in the mountains. His will is mine whatever it be.

Thirty united with the church at "Big Rock" during Mr. Hudson's two weeks' services here. I made ninety visits in September and eighty-five in October.

THE DOCTOR'S COTTAGE.

Dr. Kerr, the faithful physician at the Highland Hospital, has been living in a little rough shack put up for temporary quarters of the teachers at the Highland College. Through the generous help of a noble woman of South Carolina, the Doctor is now building a nice, comfortable house under the big walnut tree by the hospital. Mrs. Kerr and their two babies will soon be happily situated in their own home, overlooking the beautiful campus and college buildings.

The hospital has been a blessing to those poor Highlanders who never saw or enjoyed such a home for the sick and suffering. Dr. Kerr and Miss Eason, the trained nurse, and her faithful assistant, Miss Wright, an Armenian, are the right people in the right place. Everybody loves and honors them.

The hospital is dependent for its support on the charity of God's children. Are *you* one of them? G.

HOW THE WORK IS BEING DONE.

The following report from one of our Home Missionaries will give the reader some idea of how mission work is being done in the remote and needy districts of our mountain territory:

During the past four months I have preached at three churches and four mission points, covering a territory about twenty miles long, by twelve in breadth. In addition to preaching two and often three times each Sunday, it was my privilege to help teach in Sabbath Schools, conduct prayer-meetings, etc. I traveled about 1,200 miles—almost entirely on foot—visited 150 families, conducted protracted meetings, and in all preached sixty sermons. The visible results are seventy-five professions of faith, forty-five of whom were received into the membership of the church. By God's blessing these little churches were strengthened and encouraged in their work.

I can say without scruple that I have never seen any people who receive the truth more readily and gladly than do the vigorous Scotch-Irish of the North Carolina

mountains. I believe that God is waiting to give us an abundant outpouring of His Spirit on this section whenever we, as a church, are open to receive it.—*Our Mountain Work.*

MOUNTAIN MOONSHINER COMES TO BE SENTENCED.

This clipping from an Atlanta newspaper shows the stuff of which the mountaineer is made:

F. G. Stemey, a raw-boned mountaineer from Pickens county, came all the way to Atlanta on his own initiative to serve a term for "moonshining" that he supposed he had been sentenced for.

"I worked for a moonshiner two days," he said, "Then they raided the still and caught me. I waived preliminary hearing, I think. So I thought I'd come on up here and get sentenced as quick as I could, so's I could get through with this business and get back home and work the crops."

It was found that the grand jury had failed to return a "true bill" against him, and there was now no charge over his head.

"Go back home, boy," said Judge Newman. "Don't do any more moonshining, but work the crops and thank heaven you have the chance, instead of serving a term in the federal penitentiary."

ENCOURAGING NEWS.

Comes from Rev. W. E. Hudson, Superintendent of Mountain Missions:

We have been holding meetings on Big Rock, one of Mr. Flinn's preaching points. We had nineteen professions of faith day before yesterday, and I had the pleasure of preaching two sermons and making eleven calls among the people in the community.

Three Edward O. Guerrants.

CAN YOU TELL?

1.—How is the community ideal reshaping the method of the slum rescue mission?

2.—To what counties does North Carolina owe more of her population than to any other part of the world?

3.—Where is an apple orchard expected to help support a Mission School?

4.—What Mountain section has a climate like the sunny side of a barn on a winter's day?

5.—What primitive phase of Mountain work is now engaging Asheville Presbytery?

6.—Where is there a Sunday School in a school house, nearly 5,000 feet above sea level?

7.—What are the four distinct Home Missions problems in a Virginia Presbytery?

8.—Where would it pay to leave some of our town churches vacant, and send the pastors to plant our banner in the hills?

9.—How did a mouth harp help in the Lord's work

10.—Who divides his affection equitably between green cucumbers and kindergarten songs?

HOME MISSION PROGRAM FOR APRIL.

The Call of the Mountains.

"In His hands are the deep places of the earth: the strength of the hills is His also." Psa. 95:4.

1. Key Verse—Repeated together.
2. Hymn 410—Dear Lord and Father of Mankind.
3. Prayer—That we may live in more intimate communion with our risen Redeemer, and may know the secret of His presence.
4. Business—Promptly transacted.
5. How beautiful upon the mountains—Isa. 52:7-15.
6. The Call of Kindred—Of the same blood.
7. The Call of Need—The physical, mental, moral, and spiritual destitutions.
8. Heeding the Call—The work of our Church, East and West.
9. Recitation—A Plea for the Mountaineer.
10. The New Era in Home Mission Work.
11. Hymn 590—On the Mountain Tops Appearing.
12. Circle of Prayer—For those who are publishing salvation in our mountain sections; and that, by your prayers and gifts, new paths may be opened for the feet of those who bring "good tidings of good."

NOTES.

4. Urge the wider circulation of The Missionary Survey, the Church Calendar of Prayer, The Soul Winner, and the Church papers, that we may have a truer comprehension of the work of the Church in all its departments; and consider the need of larger co-operation in the work of the Assembly's Committee.

Additional helps are:

New leaflets of the Assembly's Home Mission Committee and copies of The Soul Winner, free. The new booklet, Highlanders of the South, by Miss Rankin, 5 cents; and map of our Mountain Field, 5 cents, from the Committee, 1422 Hurt Building, Atlanta, Ga.

The Galax Gatherers, $1.00, by Dr. Guerrant, and April and June pages of the Church Calendar of Prayer, 10 cents. Chapter 4, "At Our Own Door," Dr. Morris, 50c; and chapter 3, "Under Our Flag," Miss Guernsey, 35c.; all, Committee of Publication, Richmond, Va.

TREASURER'S REPORT OF HOME MISSIONS, FEBRUARY, 1914.

	1914.	1913.	Increase.	Decrease.
Total receipts for February	$14,633 80	$13,501 77	$1,132 03	.....
RECEIPTS.				
April 1 to February 28—	63,736 90	63,732 04	4 86	.....
From Churches	4,225 55	4,309 04	.....	83 49
" Sabbath Schools	7,380 40	5,500 24	1,880 22	.....
" Missionary Societies	23,734 69	21,802 69	1,932 00	.....
" Individuals	5,042 23	4,689 68	352 55	.....
" Legacies	750 00	875 00	.....	125 00
" Board of Domestic Missions	4,037 73	3,832 70	205 03	.....
" Special Evangelistic Fund	11,171 15	11,346 30	.....	175 15
" Soul Winners' Society	3,305 60	4,327 26	.....	1,021 66
" Interest	135 73	152 76	.....	17 03
" Literature	3,720 33	2,395 65	1,324 68	.....
" Church Erection Loans	1,000 00	.....	.....	.....
" Lewis Memorial Fund	$ 16,000 00			
" Bills Payable	$128,240 37	$122,963 36	$6,699 34	$1,422 33
" Permanent Loan Fund	19,326 40			
" Oklahoma Presbyterian College	20,814 35			
" Balance March 31, 1913	68 14			
	$181,449 26	Less net increase, $5,277 01.		

A. N. SHARP, *Treasurer.*

AMONG BOOK REVIEWS.

The South Mobilizing for Social Service. Published by the Southern Sociological Congress, Nashville, Tenn. $2.00.

This book contains the addresses delivered at the Southern Sociological Congress, held in Atlanta in April, 1913. It is a perfect mine of information, which is easily found, as the book is so well indexed. Even a casual glance over the table of contents will be a surprise to those who have rather vague ideas as to just what social service stands for; while for those who are already interested, it will be of untold value.

The main divisions are: The Conservation of National Efficiency; Public Health; Courts and Prisons; Child Welfare; Organized Christians; Saving People in Transit; Race Problems, and the Church and Social Service. Under each of these divisions are several addresses given by experts in their chosen line. In reading these interesting papers, even if one does not agree with all their conclusions, yet most surely the outlook will be enlarged on these questions so vital to our civilization, while many will be surprised to find how much real social service work they are already doing without being aware that it would come under that category. This is a book that should be in every public library. E. R.

AN APPRECIATION.

"The Gospel of the Lilies."

Rev. William C. Clark, D. D.

It used to trouble the writer that he did not like to read sermons. As he grew older he found that there were some sermons that gave him pleasure, while others remained without interest to him, and he took comfort in the thought that perhaps the trouble was, at least in part, in the kind of sermons which failed to please.

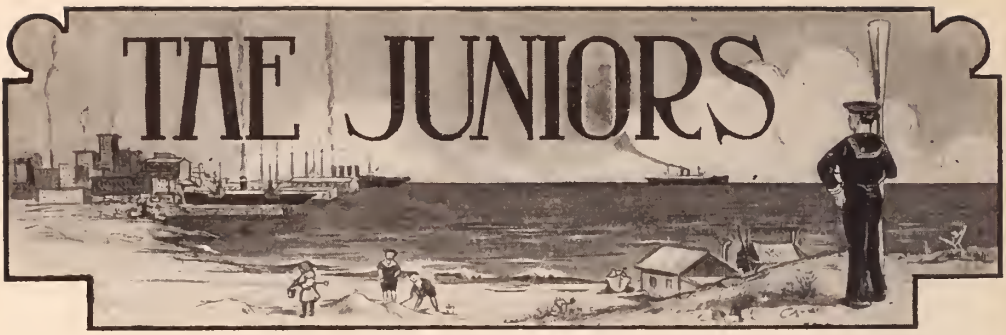
The reading of Dr. E. O. Guerrant's volume of sermons has still further relieved the scruple of conscience, for these have been read with real delight. They are the pure gospel presented in a way that arrests attention, pleases the taste, warms the heart, stirs the conscience and stimulates to action. Tender love and compassion for the sinner are combined with bold and faithful reproof for his sin. They make the way plain, and exalt Christ as the only Saviour. The reader will miss something of the earnest, impressive manner of the man, but those who know and love him can almost see and hear him utter these beautiful gospel messages. Get the book from our Committee of Publication, at Richmond, Virginia, and read it.

Birmingham, Ala.

"*Uncle Sam.*" By Mrs. Martha S. Gielow Revell & Co., pp. 61, net 50c.

This charming little story, written in the quaint language of our mountain people, illustrates their sweet simplicity, as well as the destitution of these backward people. Dialect stories are deservedly popular, introducing us into the inner life of the people. "Uncle Jonah", "Aunt Cindy", and "The Twins" are true children of nature, and will win their way into the heart of the reader. Not a word is said of Home Mission and the necessity of evangelizing our mountaineers, but the story itself is a powerful though silent appeal for these sturdy people, struggling with difficulty and hardship by reason of their unhappy environment.

Josiah Strong says: "Political optimism is one of the vices of the American people. There is a popular faith that 'God takes care of children, fools, and the United States.' Such optimism is senseless and foolish. Save America and you save the world."



A MOUNTAIN KINDERGARTEN.

IF YOU could visit my kindergarten, in the heart of the Blue Ridge, fourteen miles from the railroad, I'm sure you would agree with me that it would be hard to find a more interesting group of children. Let me tell you about some of them.

There is the little brother and sister who seldom break their record of arriving before seven every morning. And from that time until the opening songs at eight-thirty, they amuse themselves playing in the box of sand, dignified by the name "sand table," or playing "house" in the corner of our kindergarten where the doll and doll house stay.

Then there is the little boy who came one morning with the wonderful story of how he and a little cousin, playing near the old tobacco barn, had heard the cry of "a painter" in the barn. His grandfather told him that there are no panthers now brave enough to come down into the settlement. But the cry seemed so real to the child that for days when the kindergarten closed, he would say: "You can walk past the old barn with me if you want to," or "Come home with me, and I'll give you something nice."

We had a future florist with us too whose happiest day was when he had a blossom for me, or when he carried a blossom from our box on the kindergarten porch to his mother. One day, when painting sunflowers, he looked up and said: "Say, can I buss my blossom?" Of course, he was allowed to kiss it, even if the colors were slightly blurred.

Here is the boy of five years who walks two miles down the creek, which you know are roads in the mountains, and is sometimes kept at home when the creek is high. In fact, two days we had no kindergarten because the swollen streams made the narrow shaky footlogs too dangerous for even the sure step and level head of a Highland child.

One boy would especially attract your attention as he comes up the path, for his invariable lunch during the cucumber season was two large, green cucumbers, one in each pocket of his trousers. As he sits down in the little chair, the pockets already strained to the utmost give up the attempt, and the cucumbers roll out and across the circle, to be promptly rescued by the owner. Lest you think him too material, let me give you his favorite song:

"The silver moon is floating;
Floating up so high,
There's a fairy crew out boating;
Boating in the sky, etc."

The red letter days are when we have our birthday parties. A pitcher of weak lemonade (lemons by parcel post) and a cake with candles on it, make a beautiful party. The children help arrange the table, sometimes in

the kindergarten; sometimes out under the trees. What pleasure they take in finding the loveliest ferns and flowers for the table. And how "great and mighty" are the ones chosen by the birthday child, to serve the others, and blow out the candles; and what a delightful hint for another piece of cake, when one child said: "I just loved-ed that cake."

Could any one seeing them around the tables, hands folded, heads bowed, and eyes closed, repeating their grace, perhaps the only one they ever heard, say that the work for the people of the mountains is not worth while?

Little Girls With Their Dollies at the Clay City Orphanage.

"God is great and God is good,
And we thank Him for this food.
By His hand must all be fed.
Give us, Lord, our daily bread."

M. L.

A SNUFF STORY.

DO YOU know what snuff is? It is a sort of powdered tobacco. In olden times people used to carry snuff-boxes about with them, take a pinch of the powder occasionally, and snuff it through their noses and into their lungs. Then also they used to "dip" snuff. This meant that a stick or brush was dipped into the snuff and rubbed on the teeth or gums.

Tobacco smoking is bad enough for grown men—bad for their health—and worse for boys. But what do you suppose some of the little poor mountain children, even the babies, do? Why, the mothers often give their snuff sticks to the baby as a plaything, and so the little one gets the tobacco habit before it can walk. If there was more chance for *education* among the mountaineers, this bad habit would disappear, and the little children would be safe. They are behind the times; they need help from the outside cities and towns and villages, to show them that life is worth living.—*Over Sea and Land.*

LITTLE THINGS.

If any little word of mine
  May make a life the brighter,
If any little song of mine
  May make a heart the lighter—
God help me speak the little word,
  And take my bit of singing,
And drop it in some lonely vale
  To set the echoes ringing.

If any little love of mine
  May make a life the sweeter,
If any little care of mine,
  May make a friend's the fleeter,
If any little lift may ease
  The burden of another,
God give me love and care and strength
  To help my fainting brother.

JACK'S PUZZLE CORNER.

The puzzles were left out of the March number just to see if anybody cared.

Well, they did.

And they not only cared, but they raised a great fuss. They made Jack feel like he was a fraud and an imposter, and not an honest, nearly frozen, little flag-staff climber, trying his level best to get the Missionary Survey's circulation up to 50,000.

One little friend, thinking perhaps Jack had no more enigmas, sent this one:

NUMERICAL ENIGMA. (16 letters)

My 3, 8, 14, 5, 6, 12, 9 is the greatest need of the world.

My 13, 6, 4, 15 is a most popular flower.

My 14, 5, 11, 2, 6, 7, 8, 9, 10 is dreamy.

My 1, 8, 9, 16 early told of the Resurrection.

My *whole* should be in every Presbyterian home.

The first boy or girl, 15 years of age or under, living west of the Mississippi River, forwarding a correct solution of the above, will be awarded one year's subscription to the Missionary Survey, to be sent to any address named. State the hour and date of mailing solution.

Now, here below is one which Jack offers to the boys and girls east of the Mississippi upon the same conditions as given above.

NUMERICAL ENIGMA. (13 letters.)

My 13, 5, 11, 11, 7, 10 we feel most before the day dawns.

My 9, 12, 4, 13, 11 we must do without stopping for yawns.

Forth to our work and 8, 11, 2, 7 while 'tis day.

Then we can stop and rest with some 7, 5, 2, 6.

My 1, 9, 8, 3, 11, 12 is a busy man, truly.

But if he's a Christian, he'll have my *whole*, daily.

WHO WOULDN'T LIKE TO BE A MEMBER OF THIS SOCIETY?

Dear Jack:

Don't you want to hear something of my Juniors in Ocala, Florida? We are about fifteen or seventeen that meet in the Presbyterian church every Sunday afternoon. We are girls and boys. We want to give our money to Medical missions, and hope we can send it to a cot in a hospital.

We have a great deal of singing at our meetings. Sometimes the boys sing the first part, and we all join in the chorus; sometimes the girls sing first.

One Sunday afternoon I had each boy tell how he could help somebody, and after each one told they joined in singing "Help Somebody To-day." It is in the Assembly songbook. Then each girl told some way, and they sang "I think God gives the children the sweetest mission."

Another Sunday I asked them to tell a Bible story, and in telling it to make mistakes (on purpose). It was interesting to see how the children listened to correct them.

Last Sunday we had a circle of prayer for the young people and children of our Southern Presbyterian Church, and it was sweet to hear the voices of the little ones.

We always have a devotional service to open our meeting, conducted by our president. I could not well fill the place of leader without my good co-worker, Mrs. Huber; she is our musician, and a faithful one.

We are now drilling for an entertainment, entitled, "How They Live in Other Lands."

Your friend,

Ocala, Fla. MRS. W. H. DODGE.

OUR FIRST GRADUATE.

THE School of the Ozarks, at Forsyth, Mo., is doing a splendid work among the young people of the mountains of that State.

Our Visitor, the little monthly publication of the school, recently contained this interesting item:

We have the proud distinction of

Two Busy Teams at the School of the Ozarks.

having at last a genuine graduate, and Joseph Gideon has the unique distinction of being the first and only graduate of the school. Joe has been a student here for five years, and a good student, willing to do whatever was asked, even more than his share, if necessary, in the many little and big duties of our school home. For several years he has held the D. A. R. "American citizenship scholarship," and the D. A. R. organization is certainly doing a substantial work for good citizenship in assisting such boys to an education.

This year he has been house master and assistant teacher in the grades. Next year he will teach here in the country, and we hope and expect for him much success.

His commencement address was most enjoyable. He spoke on "Education and Religion."

When it came to the delivery of the medals won during the year, it was found that the General Excellence medal had been won by our graduate, and no one was so surprised as he. And so the day closed, and the year closed. And the backward look is pleasant, and the forward look is hopeful.

Another news note from the same issue shows that "Joe," notwithstanding all his honors, is not afraid of work:

"Cland Johnson and Joe Gideon remained at the school until after the teachers' examinations on the 7th and 8th. They busied themselves with getting in the rye and cleaning about the place."

We Bring the Teachers to the Mountain Schools.

GAMES OF LITTLE MOUNTAINEERS.

SLIDING down hill is a favorite game with the little mountaineers. An open space on a hill, where the soil is of red clay, with some mica mixed in, is the best spot. The mica helps to make the slide hard, and almost as slippery as ice. The toboggans are merely pieces of board, often with a crosspiece to steady the feet.

The game of logging is played by the boys in imitation of their fathers' work. Several boys are yoked together as if they were oxen or mules. Then they haul lumber on their home-made wagons, or drag logs.

The little girls play at housekeeping under the trees, with moss for carpet and stones and chips for furniture. Bones of wild game often form their

dolls' dishes. Oftentimes beans are used to make animal playthings. One little boy was very happy with his herd of "cows," all of which were beans.

Corn cobs make very good dolls for the little girls. Sometimes they are really dressed, and sometimes they have nothing but a rag tied around them.

A favorite game both with the girls and boys is "moonshiner." Perhaps you do not know what a moonshiner is. He is a man who makes whiskey in secret places in the woods, which is disobeying the laws of the United States. This whiskey does a great deal of harm, for even a strong man who drinks much is gradually weakened until he has no will power left. The children's game is like this: They collect boxes, pails, ropes, and anything they can find, and conceal them in little dells. There are three divisions of children—some who are playing making "moonshine" in the dells; some who are "revenue officers" and hunt the woods to find these moonshiners and arrest them; the others are stay-at-homes, who help conceal the moonshiners when the officers raid their "stills," as places where the whiskey is made are called.

Some of these mountain children are sons and daughters of the real moonshiners. These men are not wicked, as many people think, but they have not had the advantages that men in our part of the world have, and they have not been taught better. When once they can be taught, they give up "moonshining" willingly for better things. They are just behind the times, because they have had no education.

Let us help the boys and girls to catch up with the times, and to become fine, strong men and women.—

Over Sea and Land.

OUR JUNIORS IN THE MOUNTAINS.

A HOME MISSION PROGRAM FOR APRIL.

1. The Hosannas of the Children—Matt. 21:1-3, 6-11, 14-16.
2. Prayer—For the Coming of the King in the Mountains.
3. Hymn—Joy to the World.
4. Prompt Transaction of Business.
5. Hymn—The Light of the World is Jesus.
6. Recitation—Waiting!
7. Who Are the Mountaineers.
8. Why Do They Need Our Help?
9. Hymn—O, Beautiful for Spacious Skies.
10. Playing Moonshiner.
11. The Heralds of the King in the Mountains.
12. Sentence Prayers—That we may do our part in helping these Heralds of the King; and that they may be blessed as they take the good tidings into the recesses of the mountains.

HOSANNA! LOUD HOSANNA!

Jeannette Threlfall.

(Tune—*From Greenland's Icy Mountain.*

Hosanna! Loud Hosanna!
The little children sang:
Through pillared court and temple
The lovely anthem rang;
To Jesus, who had blessed them,
Close folded to his breast,
The children sang their praises,
The simplest and the best.

From Olivet they followed,
'Midst an exultant crowd,
Waving the victor palm branch,
And shouting clear and loud:
Bright angels joined the chorus,
Beyond the cloudless sky—
"Hosanna in the highest:
Glory to God on high!"

Fair leaves of silvery olive
They strewed upon the ground,
Whilst Salem's circling mountains
Echoed the joyful sound:
The Lord of men and angels
Rode on in lowly state,
Nor scorned that little children
Should on His bidding wait.

NOTES.

4. Include plans for definite Home Mission work in the new year.

7, 8, 11. See articles in the current Number.

10. This may be carried out as an impromptu game, weaving in other facts or stories showing conditions in the mountains. Indeed, with a little planning, the whole program may be made to revolve around this feature.

Leaflets on the mountain work and copies of The Soul Winner, may be obtained free from the Assembly's Home Mission Committee, 1422 Hurt Building, Atlanta, Ga. Send for the new booklet, "Highlanders of the South," 5 cents, and map of our Mountain Field, 5 cents.

JUNIOR PROGRAM FOR APRIL, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—AFRICA.

Song—Jesus Bids Us Shine.
Scripture Reading—Matt. 5:1-16.
Prayer—For the children in Africa.
For the schools.
For the missionaries.
Reading—Little corners.
Roll Call—Answer with the name of a missionary in Africa.
Minutes.
Business.
Song—*The Children's Missionary Hymn.*
Exercise—A conversation about Africa; what we give and what we get.
Prayer—Children who worship idols.
African Heroes.
Reading—Are you a busy bee, a fairy, or a drone?
Song—Selected.
Close with the Lord's Prayer in concert.

SUGGESTIONS.

In "The Conversation About Africa," let the Leader and children take part as explained in the leaflet. This will require a little practice, but the children will enjoy it.

The stories of African Heroes might be distributed at a previous meeting and studied by the children. Have a map of Africa, and as the story is told let the children place a star on the part of Africa most prominently connected with the hero's life. (The above suggestion is taken from "Our Mission Fields of the S. B. C. Woman's Missionary Union.)

Let the prayer—Children Who Worship Idols—either be placed on the blackboard, or make a number of copies and distribute among the children, and let them read in concert. Make it a real service.

SOME KOREAN CHILDREN'S GAMES.

S. K. DODSON.

I SUSPECT from some of the pictures that you have seen of little Korean boys and girls that you think they are of such a solemn disposition that they would want to stay in the house all the time and never go out to play. But if you have had that idea, it is wrong, for they like to play just as much as American children do. Of course their lives are so cramped up by poverty, ignorance and heathen customs, that they do not get to enjoy many of the things that you

Mrs. Wilson's Class of Korean Boys at Play. Kwangju.

enjoy, but still most Korean children have bright and cheerful faces and seem to be happy in spite of poor food and clothing.

The Korean children play some games that are very much like those that American children play. For example, I suppose you know how to spin a top, do you not? Well, the Korean child does too. He wraps a string around it and throws it on the ground just as you do, but instead of letting it spin around until it dies as you do, he takes a small switch and whips it, as if it were a bad boy. By doing this he keeps it going often for a long time. So you see that our little Korean girls and boys can do some things that even our boys and girls at home have not thought of. But of course, there are so many more things that you can do which they cannot. But if they had the training which you have, no doubt they could do them too.

I suppose most boys at home know how to play mumble peg. Now the Korean boys have a game very much like it, and certainly less dangerous for the players. Either for this reason, or because very few of the Korean boys ever have a knife, or because they have never learned to play with a knife, they use a rock instead. They place a rock on the ground at a certain spot and then take another rock in the hand, step off about ten feet and try to hit the rock on the ground with the one in the hand. If he is successful, he then moves up a little closer, places the rock on top of his foot and by slinging his foot forward tries to hit the rock on the ground again. He then grips it between his feet and throws it. Next, he breathes deep, throws his head and shoulders back so that the stone will lay on his breast, and tries to hit the other rock as before. He tries it from each shoulder, then from his head, and at last turns around and stooping over places it on his back. By this time he has moved up to where he is directly over the stone on the ground, but because he has his back turned and can't see it, it is not so easy to hit as one might think.

Yes, the Korean children like to play just as well as you do. They are also very bright in their books where they have a chance to learn. And where we have gotten them to come to Sunday School, they learn very fast. Won't you pray that thousands of these boys and girls may come to know of Jesus and take him as their Saviour?

AN UNUSUAL ANNIVERSARY.

MRS. E. W. MCCORKLE.

ON October 6th, the Kemper Band of the Young People's Missionary Society of Bethesda Church, at Rockbridge Baths, Va., celebrated the twenty-fifth anniversary. This band was organized in 1888, by Miss Flora McElwee, daughter of Dr. W. M. McElwee, then pastor of Bethesda Church. Miss McElwee was its efficient and faithful leader until her marriage to Rev. Henry Miller, when her work devolved upon her mother, Mrs. McElwee, who, in a most inspiring and successful manner, guided the young people in their work till the time of her death; when Mrs. Miller, whose husband succeeded her father as pastor of the church, again took charge of the society. She led them into still wider fields of usefulness in missions at home and abroad and in their own spiritual development, which resulted in four of its young men becoming candidates for the ministry. On the death of Mr. Miller, in 1911, and the coming of Dr. E. W. McCorkle, as his successor, the Band elected Mrs. McCorkle its president. At the end of that year it was deemed best to elect a new set of officers each

year. Mrs. Frances Hart was made President, and through her devotion to its interests, the Band has done a great work. It has recently enrolled itself as a member of Lexington Presbyterial, which has enlarged its horizon and deepened its knowledge of missions and broadened its sympathy and interests in every department of the Church's work. It has also organized an auxiliary missionary circle at the McElwee Memorial chapel, which bids fair to outstrip the mother society in its achievements.

This Band was named for that noble and consecrated worker in Brazil, Miss Charlotte Kemper, to whose work it has for twenty-five years contributed one hundred dollars annually, making the large sum of $2,500 given to this work, besides large sums to other causes at home and abroad. The celebration of its silver anniversary was a unique event in many ways. Few societies of either old or young people have the distinction of twenty-five years' continuous existence, with no change in name or cessation of regular meetings, activities and gifts. On this occasion the young people had an impressive Praise Service at the Church, from five to six in the afternoon, led by one of the young men, Mr. John Hart.

The crowning feature of the program was a most inspiring address by Dr. W. M. Morrison, of the Congo Mission, on the work of the young people at Luebo. We feel a special pride in Dr. Morrison, as a distinguished son of our own county, of Rockbridge, and his presence with us on the eve of his departure for Africa was a benediction on our young people which we trust will inspire some of them to follow in his footsteps. A silver offering, amounting to over sixty dollars, was taken, many of the former members in distant homes sending contributions.

The meeting at the church was followed by a reception at the Manse, on the lawn, which presented a beautiful picture, with its Japanese lanterns, bright flowers and prettily decorated tables, from which dainty refreshments were dispensed by the young ladies.

This Band gives no entertainments by which to make money, but depends entirely on voluntary offerings and has never failed during these twenty-five years, to meet its every obligation. They meet every other Sunday at the Church, the attendance varying from fifteen to seventy-five. At these meetings an offering is taken, each member is also asked to contribute one dollar a year and there is an annual reception and thank-offering for the little folks when they bring in their mite boxes. As a further celebration of this silver anniversary, a "chicken shower" was given, by which twenty-five dollars was raised to buy a sewing machine for Mrs. Donald Richardson, to take to China. The membership of the Band includes all the young people of the Church from the Cradle Roll babies to the young married people, who are loath to leave its ranks for the societies of older people.

THE WOMAN'S AUXILIARY
OF THE
PRESBYTERIAN CHURCH OF THE U.S.
OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

Mrs. W. C. Winsborough, Superintendent, 4212 West Prospect Place, Kansas City, Mo.

AN AFTERGLOW FROM A BEAUTIFUL LIFE.

Mrs. D. B. Cobbs, *President of Mobile Presbyterial.*

Many women in Mobile who are prominent in social and club life are held together by the spell of a mid-week Bible Class during the busiest months of the year. The reason why is briefly told in the following little story, which has in it the gladness and sadness of human life, and the smile of eternity.

There lived in Mobile throughout a long, sweet girlhood and a brief, happy wifehood, one whose memory lingers as a rare perfume. If asked to speak one word to describe her person, environment and character, I would answer without fear of question, Beauty! Fair of face, gracious and winsome in manner, her life had its setting in a home of elegance, and in a society which did homage to her grace and beauty of person and of spirit. There was ever about her a suggestion of rare lace, the shimmer of gems, and the folds of soft draperies; these seemed a part of her, and apparently worn with as little of false pride as the petals that adorn the lily or the rose.

When, after much thought and deep heart-searchings, she saw in Christ the chiefest among ten thousand, and the one altogether lovely — the Pearl of Great Price — everything else in life became secondary to immortal interests. God's word became a new and wonderful Book to her, which she studied with unfailing interest and enthusiasm, ever seeing in its inspired pages Christ, the great central figure; and thus gazing upon him, whom having not seen she loved, a new beauty came into her life, even the beauty of the thinking after holiness. This newer life was manifested in many decided ways; in the faithful teaching of God's to a large class of girls who loved her deeply, and were profoundly influenced by her precept and example; in gentle ministries to the sick and suffering, which was the "secret service" phase of her Christian activities; in care for the seamen in connection with the Bethel organization; and in many other ways known only to herself and the Master.

After human love had crowned her life with the sacred joys of wifehood, God took her—we know not why. The desolation caused by her sudden departure seemed too great to realize; but our hearts were stilled because He did it. By and by, out of the Holy of Holies of sorrow, came those nearest and dearest, and the tender beauty of resignation in their bearing and on their faces seemed a reflection from the radiant life which had set so suddenly. The mother's every thought of her daughter seemed to become a ministry of love to others, and many a sad heart was made glad through the mother's sorrow. After the first shock was over, her friends began casting about for some fitting way in which to perpetuate her memory and influence, that it might not pass from earth like a lovely song. A monumental brass in the church that she loved was contemplated, but that seemed too cold and hard and formal a thing to commemorate her loving, laughing presence and life.

Beautiful lamps of Favriel Tiffany, mounted on pedestals of Parian marble, embossed in gold, shed their soft rays from the snowy pulpit of Government Street church, because she who followed the true light had passed to that city of which the Lamb is the Light.

The Missionary Circle of King's Daughters, in memory of her love of the Word, placed Bibles in each room of every sanitarium in the city, bearing an inscription commemorative of her service.

But it came as an inspiration to one of

her friends that her influence would be better perpetuated by the study of God's word in a class named for her. So it came about that Mrs. T. M. McMillan, whose thought it was, opened her drawing-rooms and invited many to come and hold an informal meeting, which resulted in the organization of the Grace Bestor Inge Bible Class, for the study of the Bible, and for such Christian service as might grow out of prayerful study. Regardless of denomination, about forty or fifty women, mostly those prominent for years in the social life of the city, attended this meeting. That was two years ago, and since then the interest has not flagged nor the attendance diminished. On the occasion of a recent visit to the city by Mrs. Winsborough, more than seventy women filled the drawing-rooms and halls and listened with intense interest to her talk on serving the King.

Last winter the lessons were in two series: the first on the Person and Work of the Holy Spirit; the second on the Women of the Bible.

So it is that she, who was by divine right a social queen, and by the grace of God an humble student and teacher of His word, now being dead, still draws together by the magic of her memory and example very many who had not satisfactorily to themselves laid hold upon the Truth, and she thus has still a part in teaching them to

Mrs. Grace Bestor Inge.

love the Word which was the light to her pathway and the lamp to her feet. And so there falleth still upon our horizon the afterglow of a beautiful life. May it linger until the day-dawn and the day-star arise in our hearts.

A FORTNIGHT WITH THE MISSIONARY SOCIETIES IN FLORIDA.

From the ice and snow of the Middle West in January to the blue skies and orange groves of Florida is a journey of comparatively few hours.

Camelias and violets blooming in the yards under the bright sunshine gave the appearance of early summer, in spite of a warning chill in the brisk breeze blowing from the beautiful bay.

Rev. A. S. Moffat, father of two missionaries, is pastor of the First church of Pensacola, which fact insures an intelligent and lively interest in missions on the part of his congregation. The Woman's Missionary Society and Ladies' Aid are both doing good work and plan to unite soon into one society, according to the Auxiliary plan.

A most interesting "Band" of young people and children is doing excellent work under the enthusiastic leadership of the pastor's wife.

The Missionary Society of DeFuniak Springs is a model. Two monthly meetings are held, one for Foreign Missions and one for Home Missions. They are now studying China's New Day. A Young Ladies' Missionary Society also has two monthly meetings, using alternately the Home and Foreign Mission program of the SURVEY. A practical department of these societies is a visiting committee, which keeps in touch with the many visiting tourists, inviting them to church and the society.

Tallahassee, the capital city of Florida, is the home of the Governor and his staff, all of which are not only nominal church members, but are engaged in active Christian work. The wife of the Governor is president of the Missionary Society of the Methodist church. The State University for Women is located here, and it is encouraging to learn that in this important institution the atmosphere is distinctly religious, and the history of the Bible is included in the regular course of study.

A delightful occasion was the union meeting of the Missionary Societies of the Presbyterian churches of Jacksonville. About

300 women were in attendance. Luncheon was served at the church and delightful Christian fellowship was enjoyed. A most cordial welcome was extended the representative of the Auxiliary and all the Societies of Jacksonville are in line with the best plans for organization, and eager to learn of new and better methods. One Woman's Society has its youngest member, a young lady, as its president. The presence of all the pastors at this meeting was a cheering evidence of their interest and sympathy in the work of the ladies of their churches.

Orlando has been called "The City Beautiful," and it deserves the name. There are few more enjoyable sights than that of the setting sun shedding its rosy glow over Lake Lucerne, as she lies clear and calm in her setting of stately palms.

Many are the distractions of the winter season in a city so filled with visitors, yet the Missionary Society has not permitted these to lessen its interest, and a flourishing band of workers is there. Their numbers are frequently augmented by visiting Presbyterian women from neighboring States.

Bartow is the home of the president of St. John's Presbyterial, Mrs. A. A. McLeod. Broad, level streets, bordered by spreading live oak trees, give a peculiar charm to this quiet home town. The Presbyterian church is an attractive building, and the Woman's Society is earnestly and intelligently following the Assembly's Plan under the wise and consecrated leadership of Mrs. McLeod.

Lakeland and Plant City are progressive and interesting towns. The former expects to be a metropolis in the near future, and the Presbyterian church there is reaching out in anticipation of that time. Its membership has doubled during the past year.

It was a rare privilege to have with us at Lakeland the Rev. J. M. Grier, of Concord, N. C. Dr. Grier will always hold a place peculiarly his own in the history of the Auxiliary, and the hearts of those who compose it. As chairman of the Committee of Woman's Work at the Bristol Assembly it was his breadth of vision and courage of conviction that enabled him to so heartily recommend to the Assembly the granting of the request for the completion of the organization of the woman's work in our church. It was a delight to hear his words of gratification over the advance made by the Auxiliary in the past two years.

A Union Meeting of the Societies of the Presbyterian churches of Tampa on Sunday afternoon filled the Auditorium of the First church. Close attention to the outline of the Auxiliary Plan led to a decision on the part of the Societies to fall in line by adopting the Suggestive Constitution. These Societies have a large and well informed membership, and are heartily in earnest.

An added pleasure was a visit to the Cuban Mission at Ybor City. A group of Cuban girls from the Sunday School sang for us with great fervor and sweetness. It was a pleasure to meet the faithful Cuban missionary, who with Mrs. Hensley, is carrying.

In the Presbyterian church of Ocala all departments of the membership are studying and working for missions. Mrs. W. H. Dodge, the pastor's wife, is the president of the Suwanee Presbyterial and an enthusiastic leader in all mission work. This church has a Woman's Society, a Junior Society, and a "Baby Band." The Band has an age limit of six, and their mite boxes are miniature cradles. Said one little tot, "When are we going to have a missionary party? My cradle is full." Their last party brought an offering of $8.00 from the full cradles; and as each child brought its offering, it added a word of prayer for a blessing on its money. Nineteen children each voicing its own little prayer!

Three members came from Dunnellon to Ocala for the meeting, and reported that in a church of forty-five members there were thirty in the Missionary Society.

A well attended afternoon meeting in Gainesville was followed by a reception at the manse. This gave opportunity for many personal questions, and was the means of clearing up many things not understood concerning the New Plans. The Ladies' Aid and Missionary Society are both doing good work and hope to unite into one society.

Lake City was the final goal of this hurried but delightful itinerary. Here the Synodical of Florida was organized on February 5th.

Delegates were present from the three Presbyterials, among them the three Presbyterial Presidents. A party of eight from Jacksonville were detained by delayed train service, but arrived in time to add cheer and zest to the afternoon service. The hospitality of the ladies of Lake City was bountcous, and every feature of the meeting was delightful. Officers were elected, and the Auxiliary Constitution was adopted. Mrs. W. H. Dodge, of Ocala, was unanimously elected president, and Mrs. C. R. Knight, of Tampa, secretary, and the full list of the other officers were named. The Presbyterial Presidents of Florida have labored untiringly for the completion of the Synodical. None has given more faithful or intelligent service in promoting this forward step than Miss E. H. Denham, Presi-

The Missionary Garden.

We are glad that our Church year begins in the Spring. As Nature dons her fresh dress of tender green she seems in harmony with new beginnings, and hum of bee and song of bird make us eager to be at work.

As Spring is planting time for the farmer, is it not also the time when the officers of the Missionary Society, in outlining the year's work, are planting seed that shall later grow into a spiritual harvest?

Are these faithful workers studying the methods which give the scientific farmer such wonderful results? Are you planning to plant all your fallow ground this year, by interesting every woman in your Church? Have you thought about what variety of fruit you wish to produce? Is a well rounded and good sized Treasurer's Report your only desire? Are you preparing for a season that shall also produce Spirituality and Education?

Consider what ingredient your soil lacks and in what is it strongest. Does the Society possess the Knowing Head and the Chilled Heart? Have they a "Zeal without Knowledge?"

MISSIONARY SEED CO. ☆
CONSECRATION
PURE WHITE. Single.
DIRECTIONS:
Mix soil of true religion with equal parts responsibility and understanding. Plant in sunshine and cultivate daily

MISSIONARY SEED CO. ☆
KNOWLEDGE
EXCELLENT BACKGROUND FOR RARE BRILLIANT FLOWERS
COMBINES WELL, GAILY COLORED BEDS OF INFORMATION AND CURRENT EVENTS.
DIRECTIONS:
With the soil of persistence mix equal parts of the SURVEY and Mission Study. Plant in the open with room to spread.

MISSIONARY SEED CO.
TITHING
THIS PLANT GROWS BEST IN SOIL WHICH LAST YEAR WAS PLANTED IN CONSECRATION AND KNOWLEDGE. SLOW TO GERMINATE OF STURDY GROWTH AND LONG LIFE
DIRECTIONS:
Soil must be well worked and have sub-strata of Bible Study and obedience. Plant deep and water with prayer.

MISSIONARY SEED CO
PRIZE COLLECTION
FAITHFULNESS { Plain colored. Single
Constant bloomer
Refreshing fragrance
ENTHUSIASM { Brilliant Hued
Variegated: single and double.
Free bloomer Perishable
DIRECTIONS:
These two should be planted together to produce the best effect.

dent of Florida Presbyterial. It was a matter of keen regret that train schedules prevented a visit to her home society at Monticello.

The organization of the Synodical of Florida entirely completes the Woman's Auxiliary, every Presbyterial and Synodical being ready for work. A united body, with uniform plans and a common purpose.

ANNUAL MEETING, MARCH
WOMAN'S MISSIONARY SOCIETY.

OPTIONAL PROGRAM.

Hymn 144—Jesus calls us—Standard Songs.
Scripture Reading—Isa. 62, responsively.
Prayer Circle, closing with prayer by president.
Roll Call.
Secretary's Annual Report.
Treasurer's Annual Report.
Hymn 143—Whole wide world for Jesus.
Election of officers.
Appointing of delegates to Presbyterial meeting.
Reading of "Standard of Excellence" to ascertain if your Society has reached it.
Making appropriation for the Contingent Fund, to include Presbyterial Synodical, and Auxiliary dues.
Reading of Budget for the coming year.
Five Minute Talks or Papers on the Needs of the Four Causes—

(1) Foreign Missions:
How Women's Societies can co-operate with the Executive Committee of Foreign Missions.

(2) Home Missions:
See leaflet, "Remember," sent out by the Executive Committee of Home Missions. Have chart of Survey of November, page 1014, enlarged and hung up.

(3) Sunday School Extension and Publication. See Survey, February, page 98, or Eye Openers in Black and White; free distribution by Presbyterian Committee of Publication.

(4) Christian Education and Ministerial Relief. See "Facts for Head and Heart," "A Call to Prayer," "The Different Ways We Treat Them," sent out by the Executive Committee Christian Education and Ministerial Relief.

Prayer.
Hymn 170—Blest be the tie that binds.

A few questions to be distributed some time before the meeting, so that correct answers may be prepared:

1. How many women are there in your church?
2. How many women are there in your missionary society?
3. What are you going to do this year to reach the uninterested?
4. How many copies of the Survey are taken in your church?
5. How many should be taken in order for you to do your share in making it self-supporting? Answer: One subscription to every five church members.
6. How many Prayer Calendars are being used?
7. How much was given in your society per capita to Foreign Missions?
8. To Home Missions?
9. To Christian Education and Ministerial Relief?
10. To Sunday School Extension and Publication?
11. Did your society send its apportionment last year to your Presbyterial, Synodical, and the Auxiliary?
12. Are you doing any special personal work?

Prayer.
Hymn 148—O Zion, Haste.

HOME MISSION TOPICS.

January—The Assembly's Home Missions.
February—Local Home Missions
March—Mexicans in the U. S.; Sabbath School Extension.
April—Mountaineers; Christian Education and Ministerial Relief.
May—Foreigners in the United States.
June—Mission Schools.
July—The Indians
August—Problems.
September—City Missions.
October—The Great West; Sabbath School Extension.
November—Colored Evangelization.
December—Woman's Work; Christian Education and Ministerial Relief.

FOREIGN MISSIONS

Rev. S. H. Chester, D. D., Editor, 154 Fifth Avenue, North, Nashville, Tenn.

MONTHLY TOPIC—AFRICA.

THE abundant supply and the excellent quality of material sent us by our brethren in Africa for this, their number of The Survey, renders any editorial discussion of the Monthly Topic unnecessary. The one imperative need of that Mission at the present time is another doctor. Mrs. Coppedge's health has greatly improved during the past few months, but it is still an open question whether she will be strong enough to make it safe for her to rejoin Dr. Coppedge on the field. If not, his stay there will, of course, be only temporary. One doctor is under appointment expecting to go out next summer, but one doctor is not sufficient for a Mission with four main stations so widely separated as our African stations are, and another one should be sent at the earliest possible day. To have thirty-seven missionaries in a field like that and only one doctor who might at any time himself be disabled from sickness is certainly an intolerable situation.

The missionaries are having some trouble with the Catholic priests, who are making an invasion in force of their territory, an account of which will be found in some of their letters. The same marvelous readiness on the part of the people to hear the Gospel is found everywhere, and the general situation is hopeful in the highest degree.

Rev. and Mrs. J. W. Allen and Mrs. A. C. McKinnon, Mutoto. Note the Cotton Growing on the Fence.

THINGS CHINESE.

THE following quotation from an article by Dr. Arthur Smith in *The Chinese Recorder* for January will give our readers about as accurate a description as can be given of the present political situation in China and its bearing on our missionary work. Dr. Smith says:

"It may be taken as certain that the establishment of 'a Republic' will often mean a freedom from restraints hitherto felt, and this fact, combined with the diminishing influence of the Central Government upon the provinces, may have most injurious effects upon many aspects of foreign life in China. That lawlessness which has always been exhibited in bands of '*tu-feis*' roaming and pillaging at will, has seldom in time of nominal peace been more widely prevalent in China, or more difficult of remedy than at present. Authoritative notice to missionaries to abandon their stations on this account is of ominous significance.

"The discharge of many scores of thousands of soldiers during the past year and more has thus turned loose upon the provinces armies of potential ruffians, immune to industry and inured to indolence, well equipped with the most modern weapons, to serve under any leaders whose plunder should be abundant. The suppression of this great and growing evil is one of the greatest problems which China has to face. The declaration of martial law, with its arbitrary methods and its contempt for individual and personal rights, has had a distinctly demoralizing effect upon China as a whole, resulting at its worst in social chaos. It is hoped that this period has come to an end, yet the least manifestation of brewing trouble brings back again martial law and repression, the answer to which is more bombs and shrill defiance. The long talked of meeting of China's first Parliament (April 8th) was welcomed by patriots with joy and by all the world with interest. Unfortunately there was at no time anything in the conduct of this body to justify the high hopes placed upon it.

"For many weeks it was unable even to elect its officers. Months passed without a vote of importance. Its most energetic and harmonious action was the fixing of its own salaries at a figure ($5,000.00) which, whether gauged by the previous income or the value of their services, was enormous. The irrational rule requiring a majority of members of a body far too large for effective business, as a working quorum, so multiplied the obstructive opportunities of small minorities that day after day no meeting at all was possible. As each of the literally unnumbered parties supposed itself to be a gainer by this state of things, it could not be altered.

"The sudden and totally unexpected dissolution of the people's party (Kuomingtang) is one of those striking acts by which history will judge Yuan Shih-k'ai. From one point of view it was arbitrary and 'unconstitutional,' while from the point of view of the common sense of those acquainted with existing conditions it was imperative."

We also re-publish from *The North China Daily News* the now famous proclamation of Yuan Shi Kai recommending Confucianism to the people of China. Dr. Woodbridge informs us that this proclamation does not amount to the actual establishment of Confucianism as a State religion, and that there is so much opposition to it from representatives of Buddhism and other religious sects in China that it is likely to be much modified before things have assumed permanent shape in respect to it. The course of the President in this matter is highly characteristic of him as the typical "Ah Sin" of China. Evidently believing that the possession of autocratic power by him is necessary

The "Lapsley" on the Slip at Dima, and the Men Who Assisted With the Repair Work.

to the safety of the State, he proceeds in this way to reach his end. It will be remembered that under the Empire no one but the Emperor himself was permitted to worship at the Temple of Heaven at Peking. Yuan began by disbanding his impossible and refractory parliament and by calling in two representatives from each province to form an Advisory Council to take the place of the parliament. These advisers were no doubt selected with due regard to their likelihood to conform in all their advice to the views of the President. He then asks this advisory council if they do not think that he, as the head of the State, ought to worship something. They expressed the opinion that he ought, and advised him to perform the act of worship formerly rendered by the Emperors at the Temple of Heaven. This really puts him in the place of the Emperor in everything except the name. It seems altogether possible that nothing short of this would answer the purpose of restoring order and quiet in China at the present time. We hope that at some time in the not distant future it will be possible to find men who are really capable of carrying on parliamentary government, but they will have to be men of more maturity and experience than the fresh young graduates of American colleges, who made up such a large proportion of the parliament that had to be dissolved. The mandate concerning the worship of Confucious is as follows:

"By Order of the President:

"The moral teaching of Confucius is like the sun and moon shining in heaven and the river and stream flowing on earth. It stands as the guide to preceptors for myriads of years, being always new through hundreds of generations. Whosoever has blood and breath gratefully acknowledges indebtedness to his sage teaching which is perfectly good and with which nothing can compare. Throughout our history of over 2,000 years, the moral of Confucius has always been followed and he has been held reverentially as the most holy. During the creation of our new nation, he should be shown still higher honour and respect. K'ung Ling-yi, the hereditary Holy Duke, has come to Peking to offer congratulations upon the completion of the ceremonies in connection with the assumption of office by me, the President. He has also personally brought the biographies of different generations of the K'ung family,

copies of compositions engraved on stone tablets in the Holy Temple of his native town, and the official dresses of the former dynasties, the inspection of which has further increased our admiration and respect. I, the President, have carefully devoted my thought day and night to upholding mortality and reforming habits, ever since I accepted office. The teaching of Confucius has reached the perfection of morality and virtue, the extremity (*i. e.*, extreme purity) in the establishment of human relationship, like a deep spring pouring out water so abundant and far-reaching that the extent (of the soil) receiving its benefit is limitless. His exalted behaviour is comparable to a high mountain, upon which the longer we gaze, the more we admire.

Let the honors granted and official worship sanctioned by former dynasties to the heirs of the Holy Duke and the good and wise men in the Duke's Temple all continue as before. But as the ceremony for the exaltation of the Sage is very important, the Ministry controlling this affair shall note carefully all precedents, make an exhaustive research in books, collect opinions and views extensively, and consider and frame a proper programme for submission before us for decision and promulgation.—*N. C. D. News*, November 26th.

FOREIGN MISSION COMMITTEE NOTES.

THE Executive Committee of Foreign Missions met at the Mission rooms on February 10th.

The Foreign Secretary reported that the following missionaries were expected home during the coming spring:

Rev. J. W. Vinson and family, of China.

Rev. H. H. Munroe and family, of Japan.

Mrs. W. M. Thompson, of Northern Brazil.

He also reported the death of Mrs. A. A. McFadyen, at Hsuchoufu, China, on January 17th, and was instructed to express to her family and friends the sympathy of the Executive Committee in their bereavement.

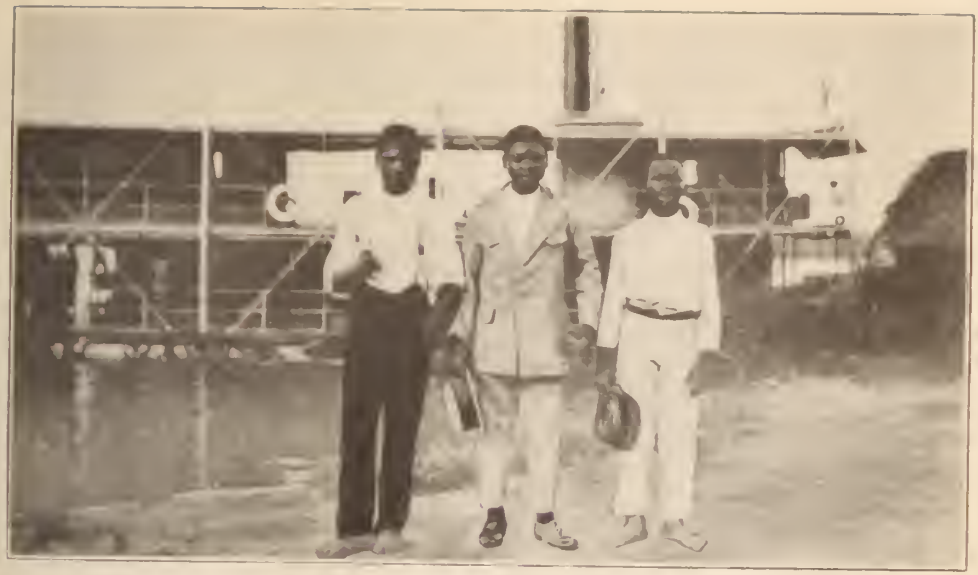
The Educational Secretary recommended that the topic for Children's Day the last Sunday in May be "Christ the Healer," and that the object to be presented to the Sunday Schools for their contributions be the equipment of Yencheng Station, of the North Kiangsu Mission. These recommendations were adopted.

The Executive Secretary reported the special measures taken by him to secure the Church-wide observance of February, 15-21, as Prayer and Self-Denial Week for Foreign Missions, and that over 50,000 self-denial envelopes had been ordered by pastors.

He also reported a gift of $5,000 from a friend in Mississippi for the building of a hospital, and recommended, with the approval of the donor that the hospital be located at Pernambuco, Brazil. The recommendation was adopted.

The Conference Superintendent made report of his work in the visitation of churches, and stated that there was a growing demand for the stereopticon work now being done by the Presbyterial Chairmen in several Presbyteries, and on report of the Business Committee three additional steropticons with corresponding sets of slides were ordered for this work.

The report of the sub-committee on Latin America was adopted, recommending favorable action on a proposition coming from a special conference on Latin America held in New York in January, that as soon as possible a conference of all the protestant missionaries having work in Mexico be held to consider the question of re-ar-



Kabongo, the Chief Steward of the "Lapsley," in the Center, With His Assistants on Right and Left

ranging the work with a view to larger co-operation in institutional work and a more effective occupation of the entire field.

Rev. W. F. McElroy and Miss Janie McCrummen, both of Austin, Texas, were appointed as missionaries to Africa, to be sent ont when the way is clear.

At the closing devotional exercises of the Committee special prayer was offered for Dr. A. A. McFadyen in view of his bereavement, and for Rev. George Hudson, who is still at the hospital in Asheville, N. C.

The Committee adjourned to meet on the second Tuesday in March.

CHILDREN'S DAY IN MAY.

THE Executive Committee of Foreign Missions at the February meeting adopted as the subject of the program for Children's Day for Foreign Missions in May, "Christ the Healer."

The Sunday-schools will be asked to do something big and definite, equipping Yencheng Station of the North Kiangsu Mission in China, with land, a chapel, a hospital, a physician's home and homes for two missionaries. The program will be out by the middle of April, together with the other helps for observing the day. Full details will appear in the May Survey.

JOHN I. ARMSTRONG,
Educational Secretary.

SCHEDULE OF FOREIGN MISSION TOPICS.

January ..... Mid-China.	July ..... Signs of the Times.
February ..... North China.	August ..... Medical Missions.
March ..... Mexico.	September ..... Japan.
April ..... Africa.	October ..... Korea.
May ..... General View of the Field.	November ..... Brazil.
June ..... Industrial and Educational.	December ..... Cuba.

DEEP UNTO DEEP.

MARGARET SANGSTER.

DEEP unto deep it calleth,
The century's dominant cry;
Over the desert and over the plain,
Over the peak and the mountain chain,
Under the thrilling sky—
The voice of mighty peoples,
And the tocsin of war and woe,
From East to West 'tis sounding,
And a man must rise and go.

Deep unto deep it calleth,
The century's urgent cry,
Splendid and strong is the century's song,
Valour and love to the battle throng,
And it may not pass you by.
From East to West 'tis sounding,
The call for the brave and true.
O lads, with pulses bounding,
That cry is meant for you.

Wherever the need is greatest,
Wherever the ill is worst,
Over the city's thousands thick,
Over the deserts of stone and brick,
Over the lands accursed,
The cry for help is pealing,
Bitter with want and woe.
O brother, if you hear it,
A man must arise and go.

THE WOMEN'S MOVEMENT.

BY this we do not mean the Suffrage movement, which is only one phase, and that not the most important phase of a great Women's Movement that is world-wide in scope and protean in its manifestations. Considered as a world movement, its educational and philanthropic activities are those by which it has been chiefly characterized.

The Women's Movement is a true product of what our German friends call the *Time Spirit*, and with the exception of Central Africa is found in every country on the globe today in some of its multitudinous phases. As it appears in different countries it has not been propagated from any one center, nor appeared successively in different places, but has sprung up simultaneously and spontaneously as the result of some general cause operating everywhere at the same time.

One of the most interesting of the recent contributions to the discussion of the subject is an article in the *International Review of Missions* by Miss Ume Tsuda, a graduate of Bryn Mawr College and principal of a school for the higher education of girls in Japan. In speaking of the changes in the position and ideals of Japanese women resulting from the impact of western civilization on that country she mentions the circumstance that when a translation of Ibsen's play, "The Doll's House," was recently acted in Tokyo, it gained great popularity among the women because it illustrated the revolt of women against being treated like dolls. The movement has made greater progress in Japan than elsewhere in the Orient on account of the greater extent to which Western civilization has influenced that country. It has made some head-way, however, in the most backward of Oriental lands.

After centuries of ignorant and stolid acquiesence on the part of the women of Turkey in the lot to which Mohammedanism had assigned them, when the Constitution was proclaimed

Mrs. Allen and Mrs. McKinnon in Front of the Allen Home at Mutoto.

in 1908 it was found that the ferment of the women's movement had been going on beneath the surface, and thousands of them threw off their veils and rushed into the streets with their husbands to join in the general shout of "liberty." This proved to be a premature assertion of their natural rights and Turkish women have since been forced back into their former seclusion. The ferment still goes on, however, and the day of their emancipation has only been postponed.

In China, the movement has expressed itself mainly in a demand for female education, by which heretofore the Chinese have considered that a woman was unfitted rather than better fitted for her sphere in life. In other ways, however, and some of these of quite a startling character, the presence of the movement has manifested itself in this most conservative of all the nations of the earth. During the recent revolution companies of Chinese Amazons fought in the ranks with the other soldiers. An organized suffragists' movement has also made its appearance, which in some places has actually taken on a militant type. At a meeting held in Peking to welcome Dr. Sun Yat Sen, a Chinese Pankhurst, Miss Tong Ching Ying, appeared on the scene and suddenly laid hold of the hair of the Minister of Agriculture and beat him on the face. It was found on investigation that the provocation to this act of militancy was that the Minister of Agriculture had been a party to the striking out of a provision for the equal rights of men and women in the proposed Constitution of the Chinese Republic.

In India the movement is marked by the organization of women's clubs, the publication of women's periodicals and the undertaking of various philanthropies carried on by Indian women for Indian women. A society was organized by some advanced Hindu women last winter, the president of which in her inaugural address, after quoting the saying that "the hand that rocks the cradle rules the world," stated that the object of the society was to make the women of India worthy and efficient rulers and to have the social world of India better governed.

The ends aimed at in this world-wide movement are mainly threefold:

First, there is a demand for the righting of the wrongs from which

women suffer in their legal status in various ways, and in their property rights. The discussion of this phase of the subject is omitted here for the want of space.

Another demand of the movement is that of opportunity for the development and expression of personality, free from the restraints of conventionalities and customs founded on false ideas of femininity and venerable only in their antiquity. The teaching of Christ concerning the value of the human soul independently of sex, and concerning the supreme importance of that which is purely spiritual over that which is material and physical, is inconsistent with the idea of woman which prevails in the Eastern world, and still to some extent in the West, which not only makes her a being in every way inferior to man, but which also shuts her up within limitations on every side that make the full development and expression of her personality impossible. The women's movement everywhere is essentially a protest against and an effort to bring about a change in that situation.

The chief aim of the movement and the underlying motive of its varied activities is that of securing a larger opportunity of service to the community. The wider aspects of the movement show this very conspicuously, The women's clubs which are now such a conspicuous feature of our social life were started in America purely with the view of self-culture. The topics on their programs were almost exclusively concerned with history and poetry and art. But the altruistic spirit which is the predominating characteristic of good women everywhere made it impossible to keep their club life within those limits. At a recent meeting of the General Federation of Women's Clubs, which now has more than a million members, we find that their program was largely made up of the discussion of committee reports on civil service reform, food sanitation, household economies and legislation affecting the labor of women and children.

These things indicate that the women's movement is essentially Christian in spirit and purpose, as it has undoubtedly been Christian in its origin. This statement is not invalidated by the fact that occasionally individual representatives of the movement have shown an unchristian spirit and used unchristian methods in carrying on its propaganda. The fact that certain unpleasant by-products have attended the movement in its earlier stages is not surprising, neither is it something for which the movement should be condemned. The pioneers and leaders of the movement in this country have not only been Christian women, but women whose names stand pre-eminently high on the list of saints in our Protestant calendar, like Mary Lyon of Mt. Holyoke, Alice Freeman Palmer of Wellesley, and Frances Willard, the great female representative figure of the temperance movement.

And now, what bearing has this discussion on the cause of Foreign Missions? First of all, it seems to be a sign of the times, and a very hopeful one. It is one of many indications of the working of the Spirit of God, both among Christian and non-Christian peoples, in preparation for that great Forward Movement in world evangelization of which we have as yet seen but the first feeble beginnings, but which we believe to lie within His plan and purpose for our day and generation.

Finally, to quote from the report of the Commission on the Preparation of Missionaries of the Edinburgh Conference, "In the work of a national regeneration to which the missionary movement is devoted, the woman missionary has a place of primary importance." For the training of the women missionaries required in the exigencies of the work at the present time, we are more indebted to this world-wide women's movement than to any other agency.

In this International Review of Missions for the year 1913 there is a very interesting article by Miss Ruth Rouse, one of the secretaries of the World's Student Christian Federation, from which most of the suggestions contained in this editorial are taken, and which closes with these words: "The spirit of the prophet is not dead in the Church: and she surely cannot fail to see that God has brought the women's movement into being for the carrying out of His purpose for the world; and that, even though obscured and overlaid by many extraneous developments, it is essentially a work of divine preparation for the missionary task. Can the reverent student of modern history fail to see the significance of the fact that the rise of the movement for women's higher education, and the opening of mission after mission field for women's work, synchronize in the most remarkable way during the period 1850-1870? Again, can it be mere coincidence, and not part of the divine plan, that the progress of the movement in Western lands has produced in regular succession exactly the class of workers called for by the needs of the East: spirited pioneer wives brave enough to enter unopened fields, well educated enough to understand and support their husbands' work and to lay the foundation of special work for women and girls; then medical women for pioneering work; then educational missionaries for more developed stages; lastly, to-day, women statesmen and administrators to share in the upbuilding of the Church in the East?"

LUSAMBO STATION.

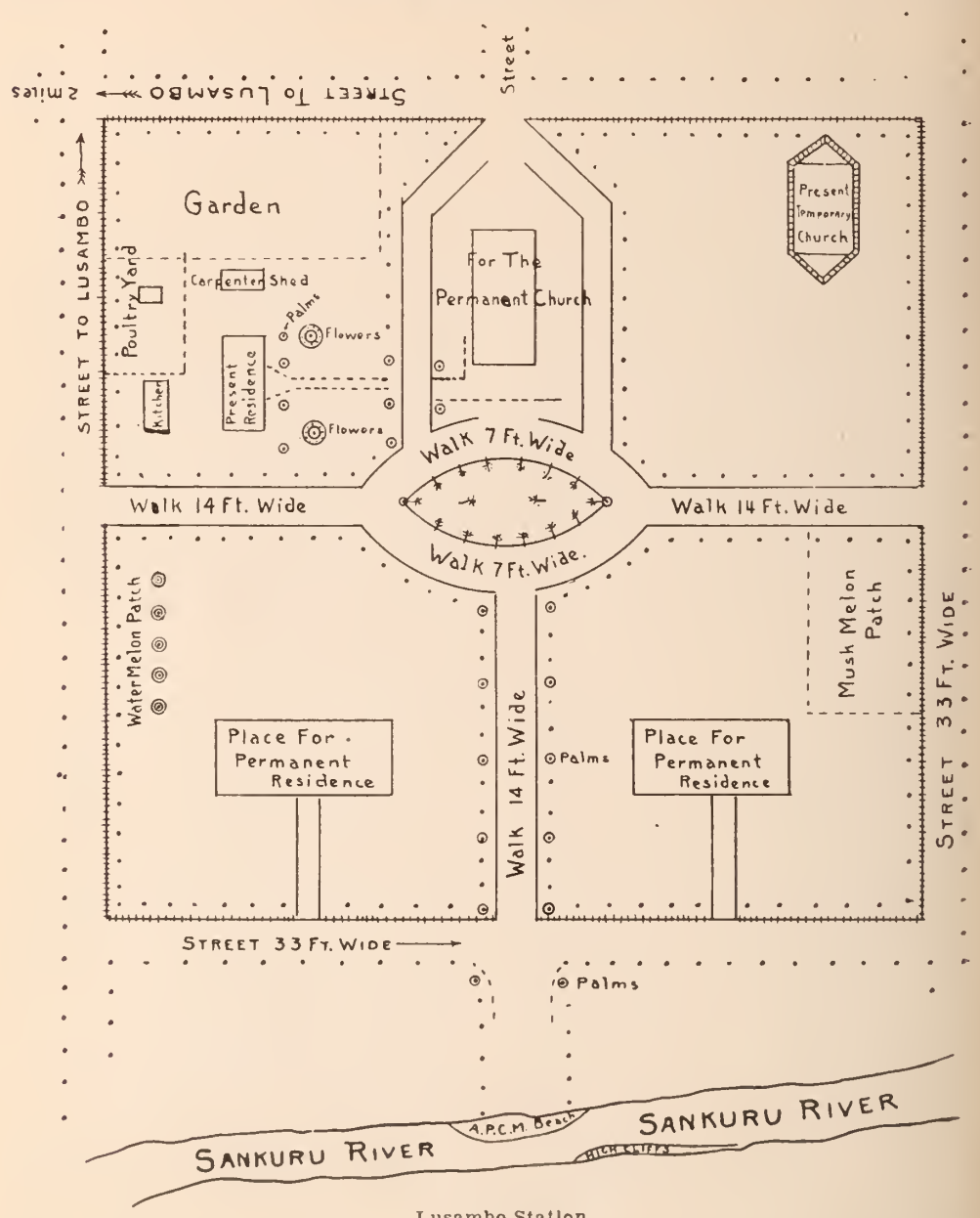
A. C. McKINNON.

Lusambo is located on the north bank of the Sankuru river, a few miles below the head of navigation. It is about 400 miles from where this stream empties into the Kassai, and about 550 miles from Luebo by river, though it is only about half this distance over land. It is the capital of the Kassai District, though the District is soon to be divided and this will become the Sankuru District, while Luebo will be made the capital of the Kassai District. There are, at present, about 75 or 80 state officials and other white residents in the place with about ten houses of merchandise which do a general business on the order of our country stores at home. The native population, in and about Lusambo, is estimated at about 40,000 though no accurate census has ever been taken.

Our station, which covers an area of 330 feet square, is located nearly two miles up the river from the government buildings and the business section of the place, and is surrounded on all sides by natives, though the main bulk of them live between us and the Seat of Justice. The river is only one hundred yards down a gradual slope from the front of the Mission property, while behind the station the elevation gradually increases until it reaches about three hundred feet a few hundred yards back. The tall rock cliffs just across the river are beautiful, and the hills behind and above them, with their fresh green covering of grass and tropical palms are especially pleasant to look upon.

The enclosed plat will give our friends some idea of what the station will look like when it is finished, while a few pictures, which we hope to send along with this brief description, will give some idea of what it looks like at present.

We have banana plants nearly all along two sides of the station, which are not only nice for ornamental purposes, but also for the delicious fruit they are beginning to furnish. The



Lusambo Station.

men of the Kassai Rubber Company sent us a nice lot of small fruit trees soon after we got here, but the dry season lasted most too long and many of them died. We have since replaced these, however, from other sources and have a goodly supply planted here and there over the station. The natives have brought us a good many small palms to help out with the decoration scheme, and it looks good to see how they are beginning to pattern after us along this line. They are planting palms and fruit trees along the streets in every direction, and, although they quite frequently get them several feet

The Beginning of Lusambo Station. Rev. R. D. Bedinger and Mr. Hillhouse in the Foreground.

out of line, they always seem glad when we notice their mistakes and call their attention to them, and never raise any objection at having to move them. The same is true with reference to their houses, too. They have been accustomed to build their houses, for generations, without any reference to symmetry or regard for the looks, and we are not surprised to find one occasionally out of its proper place. Not long ago Mudempaxa, one of the native Christians here, had the frame of his house all finished when we discovered that it was built on one of the new streets out of line with the others. When we showed him his mistake he said that it would be no big palaver to "kill" it and build another one in the right place. A week or so later we noticed that the second one was almost as near complete as the one he had torn down but that it was several feet lower than those near it, so we told him to tear it down also. He again raised no objection but went to work on the third. He got this one several feet too high but, having caused him so much trouble about the others, we allowed this one to stand. This shows how they try to do what we tell them, even though it makes extra work for them to do so. There are fifteen new houses under construction within two hundred yards of our place and others have expressed a desire to settle near us for the benefit of the school and religious instruction, but the Commissaire of the State has recently informed us that he expects to move all the natives from this section up nearer to the seat of government. This looks very much like a piece of Catholic strategy to get them away from us. These false representatives of the Gospel of Our Lord are doing everything within their power to get these poor ignorant people under their yoke, but God is with us and we shall yet gain the victory in His name.

Finally, brethren, pray for us that we may have the wisdom to deal rightly with this difficult situation, and that we may have grace and courage to do our part well.

Mrs. McKinnon and Rev. R. D. Bedinger in the front yard of Mr. Bedinger's temporary home at Lusambo. This building cost less than two hundred dollars, even though most of the material had to be brought ten miles by native workmen.

AN UNCOUNTED CONGO MISSION STATION.

GEO. T. MCKEE.

PROPERLY speaking, your Congo Mission now counts its stations as five—Luebo, "across the river" at Luebo or "Monkey Park," as some know it, Ibanche, Mutoto, and Lusambo. But unknown to you or to the State as such there is one more station. True, no concession has been secured from the State, no missionary has been placed there, nor native elder, only the two native evangelists, David Mputu and Kashala, and Meta, David Mputu's wife, but because these three faithful ones are there, it is a mission station, and a good one. Despite the fact that David Mputu and Kashala and the village of Ngeya Kalamba, where they are stationed, are two days' march from here, the work goes on as regularly and with as much thoroughness as at Luebo, Ibanche, or any other of the Mission Stations.

If you were to go with me to this uncounted mission station you would find a village of three thousand, or possibly four thousand, people. There is a congregation of over 100 baptized Christians who have just completed a new church shed costing at least $850, and seating some 350 people. The average daily attendance at church services is 100, while the average attendance at the Sunday preaching service is 200, at Sunday School, 250. In this congregation there are seventeen young men who have given themselves to the work of the ministry. These are studying under David Mputu. His course of study is rather varied, but certainly one that commends itself to us all. In the midst of the garden of flowers laid out around the church there is a little shed, and here the students of Mputu are taught the use of the saw, adze, hammer, plane, etc. Before the early morning prayer meeting the teachers less advanced sweep the walks and clean up the church and church yard. Every one around Mputu seems to be full of energy and to have learned from him how to keep busy at something useful.

Mputu has sent out four young teachers to as many villages of a neighboring tribe about a day's march away. At the village where one of his teachers had been stationed for nine months we found a nice shed thoroughly completed, in which we examined twenty-eight candidates for baptism, of which number we accepted and baptized thirteen. In all the nine months he had received no pay whatever from us.

No. 1. Rev. A. C. McKinnon and Chief Ngeya Kalambo. See necklace of leopard's teeth, a sign of royalty, not a fetish. Church shed just behind.
2. Nuamba Nafula, a Lulua Chief who has stuck to our station through thick and thin.
3. David Mputu and his wife, Meta.

At Ngeya Kalamba they have a day school, the average attendance being sixty. There are five classes, taught by Mputu, Meta his wife, and the other evangelist and the more advanced teachers. These advanced teachers have catechism classes at three different points in the village besides the one in the main shed. For the week preceding our visit there the average attendance at all these catechism classes was sixty-eight per day. These teachers meet together with Mputu and Kashala once each week to report on the progress of the work and to discuss the problems connected with it, just as is done at Luebo, Ibanche and Mutoto.

Meta has charge of the work with the women, and has an organization for them. They meet once a week with her. At the time our visit was made we found that she had thirteen women enrolled.

One of the most wonderful evidences of the Spirit's working is the interest shown by the *old* people. As every one knows, the old people out here are the most difficult to awaken to any interest in spiritual things. Yet while at Ngeya Kalamba this last April, six of the baptized persons were old women. One old man presented himself who had quite a struggle as to whether or not he could give up one of his two wives in order to become a Christian. He decided in favor of his soul, put away one wife, and was formally married to the other in the church.

One of the most interesting of the people there is Bakamubia, an old man fifty-five or sixty years old, whom we baptized in October, 1912. Mputu says that since his baptism, Bakamubia has been of great assistance to him in his work. He acts as a father to the young teachers and followers, counselling and advising them, and striving to teach them by his example.

After a hard day's march to come upon the trim, well proportioned church with its neatly kept garden of flowers surrounded by an attractively built fence is like coming out of a dry and arid desert place into an oasis, and also something like coming home again. It is a most hospitable and friendly place, too, for, were you to go there with me, immediately upon our arrival some four or five hundred people would quickly gather to greet us quietly and politely with "Muoyo." Having been installed in the three-roomed guest house just across the way from the church to which Mputu has already sent fresh spring water, you may remove in peace and quietness the stains of travel accumulated on the way. Afterwards, Mputu, accompanied by the chief, Ngeya Kalamba, comes to present any fresh vegetables he may have in his garden, truly a kindness to gladden one beyond measure, and one act of thoughtfulness which tends to keep David Mputu's memory green in your heart for many a day thereafter.

This is one place where, by visible signs and results, you are convinced of the reality of the Spirit's working. The venerable old gray-bearded chief who has practically given up all his wives save one, and who never misses a service nor the catechism class, the old women baptized, the alert young teachers being taught along with their teaching and preaching the dignity of manual labor, old Bakamubia, smiling with the joy of being a child of God, all are most genuinely refreshing to one's soul, as well as being most convincing testimony of that miraculous power of the Holy Spirit which has transformed a heathen village lying four years ago, in total darkness, into a city set on a hill whose light cannot be hid.

State Tax Collector at Mutoto Signing Up a Caravan.

OUR WORK AT LUSAMBO.

MRS. EVA MCKINNON.

THIS month, November, marks the beginning of much of our regular mission work at our newest station, Lusambo. Before this time most of our attention was necessarily directed toward the erection of a temporary home, and of a church shed in which to conduct our day school, preaching services, etc.

This building process in Congo is quite different from our up-to-date methods of rapid construction in America, and is especially slow at Lusambo on account of the long distance to the forests where much of the material is obtained. Dirt for the mud-houses is brought in boxes on the shoulders of natives from the river bank. Palm stems, poles, and strong cord-like roots for tying the frame-work together, are brought from the forests, about ten miles away. Grass for the thatched roofs is obtained close by. The mud in the walls must dry, coat at a time, to prevent cracking and crumbling, and the doors and window shutters (we have no glass for windows yet) are with difficulty made from unseasoned lumber roughly hewn from trunks of trees and planed by hand.

Much credit is due Mr. Hillhouse, who directed most of the work on our substantial and comfortable little home, which reflects the skill of an experienced builder in its neat joinings and smooth walls.

Mr. McKinnon and Two Natives at Lusambo. An Example of How Low the Natives Build Their Huts. They Crawl in and Out Like animals.

A large part of the work on the church shed was contributed by native Christian men and boys, children of ten or twelve years bringing poles from the far-off forests on their little bare shoulders.

We opened school the first of November with thirty-five pupils, but have now enrolled more than twice that number, nearly all of whom know nothing whatever of books and find even the alphabet most difficult to learn. School supplies having failed to reach us, we began school by using charts made of cardboard on which we had pasted big black letters of the alphabet cut from newspaper advertisements. A box of supplies arrived a few days ago and the home-made charts have been discarded for the larger and better ones from Luebo.

One peculiarity of our school at present is that it is mostly composed of grown men and women. Where are the children, you wonder. They are bribed or frightened away from us by the Roman Catholics, who have held absolute control of the religious influences of this place for many years. They tell the natives that we burn the hair off their heads and throw them into the river as our method of baptism (of course this has been disproved), and many other monstrous deeds we are supposed to commit. One of their chief accusations is that we are actually the followers of Luther, whom they teach to have been the ring-leader of all sorts of fraud and wickedness. Native Catholics yell at passing Christians, "Bena Lutela, Bena Lutela." ("People of Luther, People of Luther"), and imagine they are heaping upon them the greatest possible insult. With the coming of our Mission to this place the Catholics aroused their ener-

gies and gave presents of cloth to those who would promise to refuse our teachings and accept theirs, and scattered salt broadcast in order to win favor. The parents and older natives are refused the Catholic teachings except in cases where special interests are involved, as when the native happens to be a chief or any person of influence, or in fighting against the Protestants.

The catechumen classes, composed of nearly fifty natives at present, are instructed each morning, after school, preparatory to church membership. Preaching services are held on Sunday mornings and Tuesday and Friday afternoons, prayer meetings each morning at sunrise (as at all our stations), prayer meeting and Bible study for women on Wednesday afternoons, and Sunday School on Sunday afternoons, Sunday and Wednesday nights being set apart for prayer services in the native homes. The native evangelists and teachers are instructed daily and crowds of sick people are treated (mostly for great running ulcers which are so common in Congo) each morning on the back porch of our home.

Native Christians at Lusambo Building the Church Shed.

These duties, together with native "palavers" to hear, visiting in the villages and our home work to do, fill nearly every minute of our time, keeping the three Lusambo missionaries, Mr. Bedinger, Mr. McKinnon and myself, too busy for lonliness. Your prayers are a source of strength and comfort to us.

Some features of our work are rather trying, but, as a whole, it is very encouraging. God has blessed us with health in this land of perpetual summer and we are truly grateful for the privilege of having a small part of the Church's work in this great needy field of Congo.

GLIMPSES OF THE NATIVES.

A. A. ROCHESTER.

THE natives with whom we come in contact daily have been taught to draw a line between right and wrong, and to follow the right, come what may, but those who are still following the wrong and dark customs of the past can deceive us in many ways, and only by going into strange villages can a glimpse be had of their evil customs just as they were followed years and years ago.

THE MOTHER AND CHILD.

Some time ago we were at the village of Mutang, and in walking around we saw a mother sitting at the door of her hut with an infant on her knees—and before them was an image, "Nkenga" with a rat's skin on its head, and many red seeds stuck all over its body. The mother was so intent at her worship that she was not aware of our presence till we had gazed on her for some time. What was the purpose of this image worship? The mother was afraid that some women were jealous of the child, and would seek to hurt or kill it; so by presenting this child to the image it could not be hurt, being under its protecting care.

THE ANTELOPE'S HORN.

A stranger came into our village a few weeks ago, and seeing him we stepped up to give him "Muoyo" (life). Above his head on the porch we saw a horn. It was securely covered with a squirrel's skin, and tightly tied. It

A Native Dancer.

was taken down and untied. We found it sealed with a black mixture, then inside we found three pebbles, two small pieces of paste board, three red peppers, tiny pieces of old cloth, three pieces of the bone of a man who was killed by lightning, and three human teeth.

THE GUN AND THE MEDICINE.

While in a village some time ago we noticed a gun in a small circular fence, and very near to a pot, a horn, and a mound of earth, while all around the earth was white with manioc flour. We asked the owner what it meant, and he said, "Should I fail at any time to put my gun in that fence, and then go hunting, it would be impossible for me to kill any game, but whenever my gun is placed there, and I pray to my medicine. I would have the best of luck."

Although the natives are superstitious, they also have many good traits, and one is their hospitality. Whatever they have, they are very willing to share with their friends, especially food. A native is seldom seen dining alone. He will divide until he has nothing left for himself, then those to whom he gave will divide with him, and by so doing he will get more in the end.

They are also very forgiving, true they will get angry and scratch and fight like trapped leopards, but they are as quickly calmed, as quickly enraged. When a clan, tribe or village is involved the result will be just the opposite. They also give a ready welcome to their friends, and they will suffer many inconveniences just to make their friends comfortable. They are especially glad to see us whenever we go and enquire after their welfare, and it is best to know them in their homes where we are ever welcome.

IN MEMORIAM.

Rock Hill, S. C.

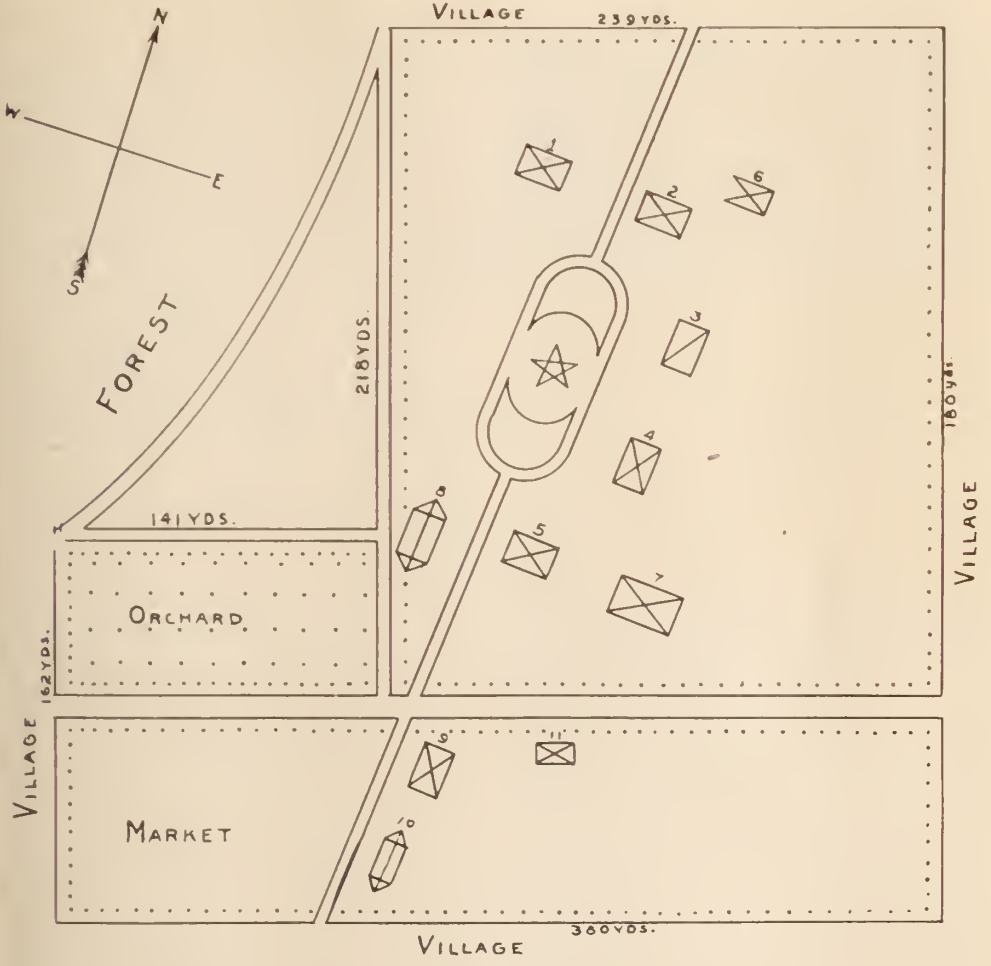
Editor of the Missionary Survey:

Dear Sir,—We, the women of the Missionary Society of the First Presbyterian church of Rock Hill, S. C., desire to express through your columns our sorrow and loss in the death of one of our pioneers in the foreign field, Mrs. Pauline McAlpine Du Bose, widow of H. C. Du Bose, of China.

As we hold before us the mirror of her womanly virtues and Christian graces, we feel the inspiration of her life, and would gladly take up the mantle that has fallen from her heroic shoulders, and bring to the cause she loved a double portion of the devotion and self-sacrifice which made her a teacher of the ignorant, a friend of the unfortunate, a sympathizer of the disconsolate, a messenger to the benighted.

It is to her memory we would subscribe these words of loving appreciation and perpetual esteem.

MRS. A. E. SMITH,
MRS. B. M. FEWELL,
MRS. J. E. W. HAILE,
} Committee



PROPOSED PLOT OF MUTOTO STATION

1,2,3,4,5 – Residences
6 – Girls Home
7 – Hospital
8 – Church and School Shed
9 – Store
10 – Carpenter Shed
11 – Boys Home

MUTOTO.

J. W. ALLEN.

THE above diagram gives some idea of what we hope will be the appearance of the Mutoto of the future. Only one building shown here is under construction. Mutoto Station has not yet been occupied a year and a half, so all the present buildings are temporary. These buildings are: four homes, two, three-room and two, two-room; a church shed; a

store with a Pharmacy on one corner of its veranda; three small houses for boys; and some private store rooms. Some day we hope to have the buildings indicated in the prepared plot with the addition of a school, all made of some durable material. Bricks have so far been a failure and we still continue to build "mud palaces." Other efforts will be made to build more permanent houses, however, for they are being built in our region. The present kind are a continual expense, because of repairs and a constant demand on missionaries' time. In many ways too, they are very unsatisfactory.

The Spiritual ideal of our Station may well be expressed in its name. This name was the one given by the natives to Mrs. Morrison. Mutoto stands as a memorial to her and the work which she loved so well that she did not even withhold life for its advancement. Mutoto means "star." And like the star of old, it is drawing enquirers hither, many and often, asking, "Where is He, the King?"

Our prayer is that they knowing that the King indeed has come may fall down and worship, presenting to Him as gifts, their lives.

A CHALLENGE TO LAYMEN.

J. W. ALLEN.

WHILE at Mutoto helping to lay-off and begin building this station, Mr. Hillhouse said that it was when he heard of the opening of Mutoto that he resolved to come to Africa. He had wished to be a missionary but thought there was not any place for him on the Foreign field. He decided then, however, something would have to be done besides preaching, and knew by coming to our aid he could save the time and energy of men who were trained as evangelists and at the same time do what they were attempting better than they. Not because they were not willing but because they did not know and had other work.

There has always been a place for laymen on the Foreign field. If we should call the roll of missionaries some of the greatest would answer from their ranks. This need is more apparent today and perhaps more pressing as our compounds become more complete in their equipment. Amateurs have drained our Foreign Mission Treasury and have left the field's equipment very imperfect. Trained men are needed. Steam-boats must be run; stations must be laid off; homes, hospitals, schools, and churches must be built; business must be carried on; natives must have industrial training. The men who do these things will add to a vocation a glorious opportunity to preach through their lives and works a Gospel as strong as any preacher ever uttered.

Mr. Hillhouse was at Lusambo at a very critical time. He had gone only to visit the various posts for information regarding his future work. The steamer could not reach Lusambo and Mr. Bedinger was to be left alone. There wasn't even a house to live in. A stupendous task confronted a preacher missionary. So he remained. In a few weeks a house was entered. It had straight walls—a thing which has baffled the efforts of most amateurs. Even the little suggestions which he made in his stay here will be of untold value if he had done nothing else and should never return. The mistakes are so simple when his trained eye detects them and points out the remedy, but generations of preachers might have come and gone and their ancestral errors remained. He has hardly started doing big things. Now he is about to start the work on the hospital

at Luebo. As a horticulturist no one can dream what may be the result of his experiments in developing and making the great Congo country productive. He has empires to conquer which are closed to the ministers' abilities, nevertheless we dream with him and wonder at the possibilities that lie before this Pioneer in Congo industry. Others have explored its rivers, lakes, mountains and plains, he is to help explore its resources.

At the Birmingham Laymen's Convention in answer to those who said they would like to go but were too old, Mr. Robert E. Speer said that money represented life. "Money is only life pressed into coins and rolled into bills," and that this life accumulation of money could go for them. Mr. Hillhouse has gone further. He has not only given of his life savings to support himself on the field, but is also pouring out the stored wealth of over fifty years' experience, a gift that exceeds all money values. Past middle age as he is, he has not hesitated to brave what is reported as the world's hardest mission field. He has fevers but we believe that it is only because he works so hard. He works like he did in America. Already he has visited every station of our mission. He has helped plot and commence the building of the two new stations and is now at Luebo. Besides this he has tried to

Mr. and Mrs. McKee in Their "Fence" at Mutoto.

save his fruit and vegetables imported for experiment, he has visited various State, Company and Catholic posts for information; he has traveled hundreds of miles on foot and in the hammock, sleeping on camp beds, drinking bad water and listening to the noise of curious natives who crowd about when he stops to rest. And all of this in less than eight months. It would make men sick at home. He is asking for help. Will others come?

Yes, you say, but surely you can not use me. Is he not used? Yes, you say, but circumstances forbid. Did he not come? Yes, you say, but Africa, its climate. Is he not here? And if he does have to surrender it may be because you did not come to help him. Laymen's money is pouring into Mission fields. We want more—we want Laymen's lives. Is not this life their challenge?

BLESSINGS OF AN AFRICAN MISSIONARY.

PLUMER SMITH.

SOME people enjoy travel. Be an African missionary. Stay out here three years then the fourth year you go home on your vacation and for a whole year your vacation lasts. Think of two months' travelling both ways. One month on the ocean is a rare pleasure for some people. Then there are the sights in London, and at other places en route. Then the time spent in America is spent in going from one place to another and being a hero all the time. Our Southern Presbyterian Church thinks that her missionary force deserves her bountiest hospitality. Tiring of all this, the missionary turns to that Presbyterian Mecca—Montreat—and there the pillars of our church count him one of them. But one day a longing for Africa comes over him and back to Africa is all that can appease him.

Rev. Plumer Smith standing by a cotton stalk in his back yard. It was not cultivated, but he counted 414 open bolls besides the immature ones.—A Congo possibility.

Two more months of very interesting travel and he is back with his work again for three short years and then all this pleasure trip again. But is not a trip like this expensive? Why, don't you know? The good people at home pay all these expenses.

I think that I am a judge of "table truck," but I have never seen the food beat anywhere that I have eaten here in Africa. We have the command of the London market. This land will grow quickly almost anything that ever did grow. Here we can have vegetables nine months of the year and with a little trouble twelve months of the year. Pineapples, bananas, mangoes and plantains are here. Also oranges, limes, grape-fruit, and papaws beg to be eaten. Chicken and goat are fine. Some like monkey. One missionary has hogs. Native rice, native corn meal, as well as eggs can easily be bought. Each station has a spring of fine drinking water, then by keeping the water in earthen pots, we have cool drinking water all the time.

In the shade or in the sun during the middle of the day, the heat is not so severe as in the summer in the Southern States. Luebo is about 1,600-2,000 feet above sea level and Mutoto still higher. That may be one reason. Last summer, some one from America wrote me that the thermometer was 106 in the shade. Ninety-three is the highest I have seen out here. It usually stays between 70 and 90. The nights are cool. We never freeze to death nor do we melt as the people in America. I suffered more from heat in America in one summer than I have out here in 14 months. During the last six months I have walked about 600 miles, so I think that if it had been so oppressive out here I would have found it out. Beat this—July 4th at 1 P. M., the thermometer registered 73. Mud, we have forgotten what it looks like; you who are wading around in mud and wondering whether or not to say what you think when that overshoe comes off in mud six inches deep. With the sand in the land here, after a rain, it is soon dry. We have no need for overshoes.

Lonesome? With some of the "Salt of the earth" to associate with? All the missionaries at one station are more like one family than several families. We get the best papers to read and keep up with the world. Then the work of a missionary is diversified, and of such a nature that all his powers are used rather than any one set of faculties. Also to stay here some months then go on an itinerary for one or two months or to a mission meeting breaks the monotony, should there ever be any. Who ever got lonesome when he was

busy? At home in some places if the preacher does not preach, there are two, three or more within one-half mile who are preaching. There they can go elsewhere if you do not preach, but here in this field, we are the only people representing the Lord Jesus Christ.

It is at times humiliating to feel that we may not be getting a square deal out here, but we thrill with pride when we remember that we are a citizen of a nation that has yet to be whipped by another nation. Then also that we belong to a Church which stands firm for the Christ, especially this year when others have forsaken the standard of Christ. Also we are proud that our Church threw off that monster of debt. One day after reading my letters from America, I remarked, "If for nothing else, coming to Africa is worth it for the letters that I receive from America." "We are praying for you." "If we here can help you in any way let us know." "We will not forget you." Such messages stir a man's heart.

Here we have such manifest evidences of the working of the Spirit that we cannot but be encouraged to go forward in the work to which we have been called.

One day at the Seminary, a student there, came into my room and mentioned my coming out here, then said, "I begrudge you your work out there." What did he mean? He admitted that there was no providential reason to prevent his coming. I had felt the same about others whom I knew who preceded me out here. Was God calling that young man to come to Africa? I wanted to come, I felt it was God's will and since being out here I feel more than ever that this is where God would have me. These 14 months out here have been the happiest months of my life. Are we happy unless we are doing God's will for us? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE MEDICAL WORK AT LUEBO.

DR. L. J. COPPEDGE.

WITH a native population of 20,000, or over, there are annually between 800 or 1,000 births, about five thousand little children to catch colds, get croup, colic, eat green fruit and develop intestinal trouble; besides many cases of most serious maladies including dysentery, pneumonia and sleeping sickness. There are also cases of measles and other epidemic diseases as well as all the injuries a live and active child can receive anywhere else in the world, ranging from a simple abrasion to broken bones. Some of the minor injuries become infected and develop into horrible sores sometimes occupying over half the space between the ankle and the knee. If untreated, these sores often persist for years or eventually cause death from exhaustion, loss of blood or blood poison. Just think of the thousands of ignorant mothers who do not know any better than to apply earth to a bleeding cut to check the blood and thus give her child lockjaw. Many a child has died from overfeeding and the poor savage mother persisted in stuffing it with dough almost until the last breath was drawn. Practically every child in the Congo has worms at some time and often we find several kinds infecting one intestinal canal. From these worms we often see convulsions, indigestion, nervousness, fever, anaemia, and all symptoms arising from it such as arrested development, both in mind and body, and much greater susceptibility to all infections. I need not mention malaria, which is of course a scourge of the tropics and in Africa is responsible for

more loss of life, both among children and adults, than any other disease.

With all these helpless children and ignorant mothers, the time of our ladies could be given very well to instruction and advice in matters of hygiene, which every intelligent American woman is quite capable of giving. Imagine then the delight with which we learned that we were to have a hospital and a trained nurse. Well, the trained nurse has arrived and we all feel that the Executive Committee could not have chosen more wisely. Now, when our hospital is built, we can expect greater results than ever. Scores of times I have operated with a missionary amateur or even a native giving the anaesthetic or assisting at the wound. The wonder is that we ever got perfect results from such surgery, but with a finely equipped operating room and surgical ward, managed by such a capable woman as Miss Fair, my fondest dream for our work here will have been realized. Already Miss Fair has gained in a remarkable degree the confidence and affection of the women and children who have come to the dispensary for treatment, or who have received her kind ministrations in their homes. Three or four missionaries are under a similar debt of gratitude to our nurse and all of this in the brief space of ten weeks of her residence on this mission. How did we get along before she came?

There are already three other stations besides Luebo, where a nurse is needed and where there is neither nurse or doctor. Every morning we treat from fifty to one hundred patients at Luebo. How about the missionaries without any but the most meagre knowledge of medicine, who are trying to give relief to scores of sufferers on the other stations? There are a number of consecrated Christian women, some of them splendidly equipped, trained nurses, who are ready to come to us when the means of support can be gotten in hand. What Church or individual will give Mutoto, Lusambo or Ibanche the same for rejoicing and thanksgiving that Miss Fair's advent brought to us of Luebo?

The "Lapsley" at Work. Leaving Luebo for the Pool.

TRAINING OF THE EVANGELISTS IN OUR CONGO MISSION.

C. L. CRANE.

THE Master's words, "Teaching them to observe all things, whatsoever I have commanded you," taken together with Paul's, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also," leave no doubt as to the emphasis that the Bible places upon the teaching of the Word. Teaching the Gospel is conserving the preaching of the Gospel and the two are as inseparable as body and soul in man. The work of evangelizing any country depends ultimately upon its own people. The present decade more than any other seems to be laying emphasis on training the native leaders to be propagators of the faith, and no mission that

River Bank at Luebo; natives carrying cargo up from the "Lapsley." Rev. L. A. DeYampert directing the work.

does not follow this principle can hope for any degree of success. The foreigner meets with insuperable obstacles in his attempt to evangelize a people steeped in the superstition and darkness of their ancestral traditions: obstacles that only the carefully trained natives can help him remove. It is for this reason that our mission is trying to lay more stress on the training of its native evangelists.

The formative period of the mission has almost passed and the foundation has been carefully laid. The constant demands for evangelists has taken them away before they had reached a stage of advancement equal to the third grade public school pupil, and many volunteer teachers arose who did not know much more than their letters and the words of the catechism, so that our work has spread over an enormous area. But now since the demands have been partially met, the new policy determined is to train the present force of teachers and "followers" as carefully as it is possible. We must recognize that the native mind has its limitations and that many things that might be necessary to teach among other people have no place in a commonsense curriculum for the children of the Kassai. Of course, we shall make no attempts to teach the sacred languages of the Bible, or the finer points of theology such as the difference between the Sub and Supralapsarian schemes of predestination or the points at issue between the Presbyterians and Baptists or the Presbyterians and Methodists; on these points we are fortunate enough not to find it necessary to raise any issue in the minds of those who know nothing of the differences that separate the various bodies of Christ's church, but only that "by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

Our first and foremost aim is to make the Bible a living Book to them, addressing itself to every need of the human heart and life, and oh, how we do long for the complete translation of this blessed Word! In the absence of this complete translation, which would enable us to give our pupils an insight into the inner life of God's people as it is reflected in the Psalms, Prophets and Epistles, we are seeking by means of the "Story of the Bible," by Dr. Morrison, to ground them thoroughly in the facts of Bible history. We also have paraphrases of the Parables of Christ, and the Epistle of Paul to the Romans and Corinthians, which are made the introduction to the larger study of the Word. Perhaps it is the all-wise overruling of God that has caused the greater emphasis to be laid upon the story of the redemption of man by the coming of Christ, for God gives his revelations to man as he is prepared to receive them, and no doubt the details of the law, prophets and the epistles would only have confused the minds of those who are just beginning to come out of the darkness of heathenism into the greater light of the Gospel. The lack of all native literature has led to the creation for them of a literature founded on the sacred writings. When the complete Word is put into their own tongue that will mark the point from which we may expect to see greater efficiency in the native ministry.

As for other instruction, of course the "three r's" form the greater part of the course. French has not been

taught to any extent, but it is the hope of the Mission to lay greater stress on teaching the language of the Belgian Colony. Every evangelist receives a normal course before he is sent to his village to preach. In fact, the method pursued heretofore has been to teach *him* by having him teach *others* under the surveilance of a missionary. Their practical training is also increased by their ministrations to the surrounding villages.

It has often been a matter of regret to those in charge of this work that a large part of the instruction seems to be lost on some of them, but others well repay us for our efforts. The following incident will go to show what a wonderful grasp of the truth many of them have and with what wisdom they can answer the arguments of opponents. A Catholic priest called on one of our elders in order to throw doubt into his mind on the subjects that he had been taught. The following conversation ensued:

Priest—The people of the Mission tell you that you must not worship Mary, but how can you refuse the mother of God?

Kabeya—We do not refuse the mother of God, she was a good woman and we admit that she was, but we cannot worship her. We praise her as we would any other good woman, but not with worship.

Priest—But if some one came to your village where you are chief and refused to honor your mother, would you not grow angry?

Kabeya—I could not grow angry if they did not bring their palavers to her since *she* is not the one to "talk palavers."

Priest—But suppose the person had anger toward the chief, he would have to go to his mother in order to get her to soften the chief's heart.

Kabeya—But whom has Jesus anger with? He loves everybody; he is the good and kind Saviour who has promised never to turn one person away.

Priest—(Unable to reply, starts out on new tactics). But why are the people of the Mission unable to hear the confession of sins? We priests can hear your confession and can forgive your sins.

Kabeya—If you have the power to hear my confession and forgive my sins, tell me what is going on within my heart now? What sin have I there that you can see? If you have that power then you can tell when someone hides a sin from you and fails to confess it. (The priest quoted the text from Matt. 18:21-22, in defense of this point and the elder gave him a complete exposition of the verses).

Priest—We are able to forgive sins because we have no sin.

Kabeya—If you have no sin why do you hate the missionaries so and try to get your people to hate them?

Priest—The Mission allows their people to break off marriage whenever they wish; we never allow it.

Kabeya—Did not Jesus allow the people to break off marriage, because of the breach of the seventh commandment? Besides, the Mission tells us that while we have a right to break off marriage, for this reason it is better that we do not observe the right. (The priests get around these words by telling the parties seeking divorce that their marriage was not a marriage in the first place and that they have a right to go if they wish).

Several points were discussed, in which the elder, Kabeya, came off complete conqueror. This conversation was related to me by the elder himself, (not in a boastful way however), and by a friend of his who accompanied him. God is continually putting the words into their mouths to say in times of such trials, for "hath he not chosen the weak things of the world to confound the mighty?" Very often their answers to the questions that we ask them put the doctrines of Christ in clearer light than any of us can with all our teaching from the semi-

naries. "God has hidden these things from the wise and prudent and hast revealed them unto babes." And just here let us add that the Bible customs and language are in many cases the language and customs of these people. Especially do they enjoy the parables of the Master, for they often entertain each other with parables and folklore.

Often have we gazed into the sea of black faces that meet us in the church shed at Luebo on the Sabbath and have felt a thrill on knowing that all these have come out of the densest heathenism, but what shall the result be when with a trained native ministry and a well-instructed body of members, our Mission begins to conquer the yet untouched sections of the country assigned to us? All that we can ask of the Church at home is that they may be in prayer for us that we may perform our task well, that we may be able to lay the emphasis where the Master placed it, and that we may be so closely in touch with Him that our "faith may have its Olivet and love its Galilee." God help us to be able to say to them, "be ye imitators of me, even as I am also of Christ!"

Rev. Plumer Smith and Mr. Hillhouse. Mr. Hillhouse is Holding a Pet Monkey.

MAKING MEN AT LAVRAS.

REV. S. R. GAMMON, D. D.

LETTERS just received from Lavras tell us that the young man whose frank, winsome face, is seen in the accompanying cut was being examined for licensure. The fact of his thus reaching the end of his course of preparation for the ministry recalls the interesting story of his life.

When we were preparing to open our college for boys at Lavras, ten years ago, Sr. Paschoal, a lad of fourteen, was one of the first to apply for entrance. He was an orphan, apprenticed to a shoemaker, and entirely destitute of this world's goods. His genial face, his evident faith in the goodness of men, a kind word spoken in his behalf by many friends, his occasional presence at Sunday school won the day, and he was admitted as a pupil who wished to work his way to an education.

When he had been with us two years he came to the study one night and announced his desire to make profession of his faith in his Savior. When asked what he wanted to do with his life, he answered: "I want to be a minister of the gospel." He is now entering upon his life's service.

Sr. Paschoal's story suggests at once

Sr. Paschoal.

what is the *greatest problem* of Brazil missions to-day and what is its *solution.*

The *supreme need* of our work in Christianizing Brazil is the need of trained leadership, of an increasing number of adequately trained workers, the need of efficient men for pulpit and pew, of men and women for the home and the school. The dominant purpose of our Lavras schools, a purpose kept constantly and prominently in view, is the training of this band of native leaders.

For this work of *making men*, of training leaders for the Church of Christ in Brazil, we have at Lavras two schools: The College for Boys, founded ten years ago, and the Charlotte Kemper Seminary for Girls, opened in 1893. One of the most attractive and valuable phases of our work for boys is the agricultural department, in connection with which we operate a good-sized farm, and the work of which is eminently practical. Each of the schools has a large and attractive campus.

The course of study offered our pupils includes ten years' work, and the student who completes the course is prepared to enter the professional schools of Brazil—law, medicine, pharmacy, dentistry, etc.—or to matriculate in our Brazilian Theological Seminary at Campinas. A diploma is given the student also who finishes the Agricultural Course.

The tone of these schools is recognized by all as aggressively evangelical. A well organized course of Bible instruction runs through the entire curriculum, and the study of the Scriptures is obligatory on all the pupils in any of the departments of the Schools. Boarding pupils are required to attend services in the Church.

Our matriculation in 1913 reached about 300, one-third of the number being pupils of the Charlotte Kemper Seminary. About half of our pupils represent an Evangelical Christian constituency.

The *gravest problem* that confronts us is: How to place the benefits of these Christian schools within reach of the youth of the native Church in Brazil. The large majority of these young people who represent our Christian community come from homes of absolute or relative poverty. They are unable to pay the expenses of an education, and we should be unwilling to pauperize them by giving them gratis education, even had we the material resources for doing so. *What then can be done?*

The only possible solution is along the lines of self-help, and in this way we are solving the problem. Hundreds of boys and girls have been trained thus at Miller School, in Albemarle county, Va., at Park College, in Missouri, and at other schools in this country. Our only hope is in following their example. Domestic service and the work of janitor provide

for a few students; but the industrial work, and especially the varied activities of the school farm, are our main dependence in solving the problem.

The *results* of the past ten years of work abundantly prove that a solution along the lines indicated is possible, is entirely feasible. Our first two graduates are now ordained ministers; two others—one of them our friend, Sr. Paschoal—concluded their work at the Seminary last December; four more are now studying at the Seminary, and we always have from half a dozen to a dozen at Lavras getting ready for the seminary work. Besides these who have already entered the ministry or are preparing to do so, we have trained a dozen or a score of young men and young women who are now doing valuable work as teachers, and many others who, as elders, deacons, and Sunday school teachers, are abounding in the work of the Lord.

Of those who go out from our Schools to engage in active Christian work, the large majority—in fact, almost all of them—come from the class of pupils who have worked their way at school. The young man whose history introduces this article is a noted example of the value of self-help. Of the group of boys seen in one of the accompanying cuts, only one was able to pay any part of his school expenses in money. These and many others would have been deprived of an education, while the Church and the world would have been deprived of their valuable work as trained men, but for the Lavras Schools, with their offer of education through self-help. It is essential, therefore, that we provide for these students, and that their number be increased, even though this policy greatly diminishes the earning power of the Schools.

Another of the grave problems confronting us is: How to make these Schools self-supporting. Institutions in this country doing similar work have considerable endowment and large annual gifts. We have no endowment at Lavras, save that represented by our Industrial and Agricultural Plants: but even so, we hope, by means of these, to make our Schools self-supporting, while, at the same time, offering the advantages of them to an increasing number of pupils, through the plan of self-help.

The College for Boys at Lavras.

To accomplish this, however, and put these Schools upon a permanent basis of self-support, we must have aid for a few years in current expenses.

The authorities at Nashville have authorized us to appeal to churches, societies and individuals asking for aid in this work that lies at the foundation of success in our great enterprise of winning Brazil for Christ. Our plan is to secure a fund of not less than $5,000 a year for five years. A part of this fund is in sight. Will you, reader, not help us to complete it?

At the close of a service, a few days ago, in which this work and its needs had been presented, a gentleman said he wanted to give at once $25 a month to this fund, and hoped to increase the amount soon. The Lord had prospered him, and he was looking for some way in which to invest a part of his earnings in the Master's work. Are there not many in the Church who, like this gentleman, are looking for an investment for a part of what they owe their Lord? Will you not, fellow-worker,

Partial View of the Campus—Boys' College.

have a part in this service for Christ in Brazil?

Any who may be interested will kindly address the writer of this article at

Rural Retreat, Va.

LETTER FROM MRS. ELOISE WARDLAW THOMPSON.

THURSDAY, the 29th of January, 1914, was quite a red letter day for some of us, when our first Presbyterian service was held in Sagua. I call it "Presbyterian" but it would be more exact to say, "Interdenominational." for in the front of the church we had a row of ministers, two Baptist, one Episcopalian and three Presbyterian; our organ was borrowed from the Episcopal Chapel for the occasion, a Wesleyan Methodist played it, while the Baptist preacher's son accompanied him on the flute.

We regretted that the Cradle Roll and Sunday School could not be present, but they were at home asleep.

Our little chapel was crowded, and we had very good order both inside and out.

Mr. Wharton and Dr. Orts made splendid addresses on "Why we came." and "For what we came." The ministers of the other churches made little addresses of welcome to us, in which we heard many nice things about ourselves.

The Spirit of Christian Fellowship manifested by all was greatly commented upon afterwards.

Sunday night we did not know whether we would have a congregation or not, but we had about eighteen present, more than half of them children, but bright-looking, well behaved children, which looks encouraging for a Sunday School.

The Baptists have loaned us a little organ which they were not using until we can afford to buy one of our own.

Sagua is a stronghold of the Jesuits, so it will not be a very easy field, and we will need the earnest prayers of our friends.

We were sorry we could not go to our first Presbytery, but we have so enjoyed the accounts of it, and the little peeps we have had of the missionaries. It seems to have been a great success, and to have filled all with enthusiasm.

Sagua la Grande, Cuba.

NEW COMERS IN KOREA.

J. C. CRANE.

DAY dreams come true! At least when they are legal tender in prayer, they do. Did you ever awake to the realization of so many life-dreams that they took your breath? Possibly, then, you can understand why you have not sooner heard of our safe arrival in Korea. The actual life is better than the anticipation —though, of course, somewhat different in detail.

The strange scenes, though their beauty rivals America's finest,—the strange life—though a constant picture of an ancient primitive people in thatched huts: made a small impression compared with the diffused light of love, quickened interest, and joy which shone in the faces of the Christians who greeted us, or, on the contrary, the blank, hopeless, careless stare of the great mass of heathen. "A light shines in darkness" grander to me than the great piles of bare rugged mountains, more beautiful than the rice fields which checker the valleys, more abiding than the substantial buildings which furnish the splendid physical equipment of our stations.

The background is dark enough. Visit the Buddhist temple about twelve miles from Chunju (our oldest station). See there the six ancient, though substantial buildings, with their huge timbers (in a country almost denuded of lumber), crowded with images or scrolls, freshly repaired and painted. In the largest chancel stand five huge molten images —one thirty feet high, cast iron covered with gold leaf (dug, apparently, from neighboring hills). Two other figures of like material stand two-thirds its height, while two more elaborately painted "disciples" complete the group. The whole shows signs of splendid execution and the panelled walls and ceilings—the shelves of disciples by the score are all a work of no mean artisan.

Or "lift up your eyes unto the hills" and see on every one its "high place," its "grove" of pine trees around some ancestor's grave—see the smoke of ashes there burning, or hear the dismal wail of prostrate figures in sackcloth before them.

Once again—the wail of the frequent funeral procession is not more sad than the cry, "the bridegroom cometh," for he is an irresponsible boy and the bride a frightened or heart-broken girl scarcely in her 'teens. What heathen women suffer beggars all description. Thank God our mothers and sisters are Christian and in a land where His Gospel has held sway.

If pen or brush was ever inadequate, it is to describe the bright scene at Soonchun—the first Christmas tree. Even some of the ingenious and original children's day programs at home could not bring the joy or make the impression on an American audience that was manifest on the faces of these young converts. They decorated the L-shaped, thatched roof little building called a church, as elaborately as paper and pine could make it. A tall pole in the court, from which four long strings of colored paper lanterns swung, gave a festive appearance to the whole.

Tuesday afternoon the heathen children: Wednesday night those of Christian parentage or training, with as many adults as the building and yard would hold gathered and sang hymns with a soul-stirring ring, and prayed prayers of thanksgiving. The gesture songs of six primary girls, the recitation of Luke 2:8-20, the splendid speeches of three school boys, all showed talent that might make most of our American children hustle. The bags of candy and fruit furnished the

large part, if not all the Christmas for the great majority. What did the many heathen think who were witnesses? They did not believe anything would be given away; some, therefore, could not be persuaded to come. "It is a lie," they said—but hard faces melted—and hearts too, methinks, ere the evening was over.

Possibly if our American people could just see the appreciation of this child-like people, could appreciate half their love, their diligence in Bible study, it might not be so hard to believe their souls are worth saving, though clothed in such uncouth bodies.

But a new-comer, probably, had better talk less, until he can talk in this difficult language. This month we are in language school at Kwangju. At Soonchun our home is with the Pratts, no other house being provided. Truly "the lines have fallen unto us in pleasant places and ours is a goodly heritage."

Soonchun, Korea.

LOOKING AFTER THE YOUNG MEN IN JAPAN.

REV. A. P. HASSELL.

I AM sending you today a picture of one of my student Bible classes, of which I have at present, three. The one, the photograph of which accompanies this letter, is my most interesting and encouraging. It is composed of more than thirty young men who are preparing to become the primary school teachers of this province. The man standing beside me in the picture is one of the Normal School teachers, and it is largely through his consecrated influence that so many of these men come. This teacher, Mr. Ajisaka, came here last year, having just graduated at a higher normal college. He was already an earnest Christian, and at once began to let his light shine among this, one of the most important classes for which we work.

The importance of reaching this body of Normalites will be apparent to all our readers of the SURVEY. There are only two normal schools in the province, one male and the other female. It is from these that all the teachers of common schools in this province are selected by the Government. To touch one of these lives for Christ is like putting salt in the fountain from which the stream flows. There is no telling how many young lives one is indirectly touching by so doing. Nor does the teacher of the common school in Japan touch the children alone, with his influence; he touches the entire community as well. There is no class of people whose opinion is held in so high regard, perhaps, as that of the "larned" school teacher.

Soon after coming to Japan I noticed when traveling along country roads, distributing tracts or riding my bicycle, that almost every child I met would stop, place his hands carefully on his thighs, and make a dignified bow as though I had been some dignitary of superior rank. One day one of the evangelists was with me when this sort of thing occurred. He said, "these country children think you are a school teacher. The school teacher is the only person they ever see who wears foreign clothes."

In almost every community there is a so-called "Young Men's Club," though it is really not confined to young men, but is attended by men of all ages. This club is often headed by the principal or one of the teachers of the local school. He is the best read member, as a rule, has come in contact with the outer world more than anyone else, and often knows a bit of English, which latter fact sets him upon a pedestal by himself. His opinion of religions, as well as other matters, naturally carries weight and in-

Bible Class for Students of the Normal School at Takamatsu; Taught by Rev. A. P. Hassell.

fluences the community for or against any religion about which he may express himself.

The favorable attitude of the local school faculty is of inestimable value to the missionary who goes to that place to hold a meeting or to distribute tracts. You may say what you like about the Government's attitude towards Christianity, more depends upon the personal attitude of the teachers than of the higher authorities. If the teachers are in sympathy they at least singing of a song with the children assembled on the playground, or the to know, put in a favorable word to the children in the class room or outside.

We bespeak the prayers of all who will not prevent tract distribution, the preaching of a sermonette. They may indeed, and often do, as we have reason may read this, in behalf of the efforts being made to reach the students of the Normal Schools of Sanuki Province.

Takamatsu.

PERSONALIA.

WE EXTEND our congratulations to Rev. C. L. Crane of Luebo on the issue of the Libel Suit brought against him by one of the Catholic priests located there. The suit grew out of a discussion between Mr. Crane and a Catholic evangelist who happened to be at one of the villages visited by Mr. Crane and Mr. Stevens in July, and who undertook to give the people the benefit of what he had learned from his priest concerning our Protestant missionaries, to the effect that they were "Children of the devil" because they did not worship the Virgin Mary, and that

they were living in adulterous relations because the Pope did not sanction the "marriage of the clergy." In writing about the matter Mr. Vinson says that this charge so stirred Mr. Crane's righteous indignation that he paid his respects to the Catholic evangelist in good strong Baluba. Among other things he referred to one of the Catholic priests who had been found guilty by the State officials of having lived with some of the native women and having murdered and buried ten of his own children in his garden. On this charge the suit for libel was brought, but the local judge declared Mr. Crane "not guilty" in his report to the higher authorities. The priest concerning whom the statement was made has been banished from Africa back to Belgium, this being the full extent of the law against one in that profession under Belgian rule. At the time of Mr. Vinson's writing the result of the decision of the higher officials on the case had been reported, but no uneasiness was felt as to what the decision would be.

A letter from Mrs. L. O. McCutchen dated January 21st. reports that Mr. McCutchen was absent in Pyeng Yang attending a called meeting of "The Assembly's Board of Missions." The existence of that institution deserves to be recorded in the list of modern miracles, and as one of the most significant things in modern church history. One finds it almost impossible to understand how a church that had no existence at all 30 years ago and which was composed of a few scattered and unorganized bands of believers 15 years ago, can have attained the place now occupied by the Korean Presbyterian Church, among the Christian forces that are marching forward to the conquest of the world. We understand that this Board of Missions has opened up work in North China and we are awaiting with very great interest the result of that experiment. If missionaries from Korea are really found available for that work, then the great problem of the evangelization of China will be immensely simplified.

Mrs. R. T. Coit and Little Daughter Jean, of Soonchun.

Mrs. McCutchen writes that several members from the other stations were at Chunju attending a language class, which we hope means, that some progress is being made in shortening the period heretofore required for attaining a speaking language of that most difficult of all the Oriental languages. The Korean language is of the same general character as those of China and Japan, but the bewildering number of prefixes and suffixes, used to indicate the degree in the social scale of the person addressed, renders is more difficult of acquisition than either of the other two.

Friday, February the 13th, was a day of sad announcements at the Foreign Mission office. One was that of the death of Mrs. H. C. DuBose, the day before at Soochow, China, which is mentioned elsewhere in this number of THE SURVEY.

Another was that of the illness of Mrs. J. Leighton Stuart and of Rev. Warren H. Stuart by letter from Miss Annie R. V. Wilson. She stated that Mr. Stuart had gone to Kashing to the hospital with the view of being operated upon, and that his friends were uneasy about him. Her letter, however, was dated January 15th, and as we have had no cable announcement of any serious result of the operation, we take for granted there was none.

Miss Wilson herself had just undergone an operation at Kashing and had been ordered home at once by Dr. Venable. She was to sail from Shanghai on January 31st. Her plan was to come via Suez and through Europe, stopping for a few months at Lausanne, Switzerland, where she may be addressed in care of Thos. Cook & Son. She is only anticipating her regular furlough by one year, and we hope the long voyage and bracing air of the Swiss mountains will be all that is needed to re-establish her health.

A letter just received from Rev. Eugene Bell tells of his visit to Pyeng Yang, where he had been to assist in the work of the Bible Institute. He states that there were about 800 men in the Bible class studying for two weeks, and 230 in the Bible Institute, all of whom studied for as long as a month, and many of them for two months, and all at their own expense. It is certainly true that our mission work in Korea is characterized by phenomena which have not appeared before in the whole history of the Church since Pentecost. Our readers will remember that this is the place where the native pastor felt himself under the necessity of apologizing to a visitor for the fact that, owing to the desperate weather, he only had an attendance of 700 at his mid-week prayer-meeting service.

Mr. Bell says that the journey from Seoul to Chunju, which in 1897 took him and me four days on a forced march on our Korean ponies, and which came so near doing me up for good and all, can now be made in ten hours on a comfortable train, and that a few hours farther north one can transfer from that train to one with dining and sleeping cars, making direct connection with Moscow, Berlin and London. The little circumstance of the English Channel being the only water break in the connection. It seems to us that the world which is moving so rapidly these latter days must necessarily get some where before very long.

The younger members of the Japan Mission (and some of the older ones too for that matter) show a marked preference for girls in their households. A letter just received from Rev. A. P. Hassell reports the arrival in his home of an infant daughter at five o'clock on New Year's morning, this being the third girl in the family, none of whom have a brother. There are two girls in the Erickson family, and three each in the Munroe and Logan families, and not a boy as yet in any one of them. The Editor has five boys and two girls, notwithstanding the fact that he has a decided preference for girls, and considers his two as fully equal in economic and social value to all five of the boys. To this new member of the Japan Mission we would extend the assurance of our distinguished consideration.

Miss Elda M. Fair, a trained nurse from Wilkinsburg, Pa., was kind enough to go out last July to the relief of our distressed African Mission. She served as both nurse and doctor until Dr. Coppedge arrived in December, and the testimony of the missionaries is that she was equal to the emergency. The following is from a letter just re-

Hospital Staff at Kwangju. Dr. and Mrs. R. M. Wilson and Native Nurses and Helpers.

ceived from her at the Foreign Mission Office:

"*My Dear Dr. Chester*:

"We arrived at Luebo September 18th at 11 A. M., and received a most royal welcome from the natives and missionaries. They were all untiring in their efforts to help us feel at home in the strange land we had already begun to love.

"Everything here is so much better than I thought it would be. Therefore I have been delightfully surprised.

"I was not here many hours until I found plenty of work to do.

"Every day I am here I see more and more. I am delighted with the work and as I am beginning to know the language and the people better, more opportunities are coming my way and I am finding greater joy in His service here.

"I thank God for sending me here instead of where I thought I wanted to go, for I have every reason to believe that this is where He wants me to be."

A letter from Dr. Morrison announces his arrival at Luebo on December 26th. He stated that within a week after reaching Luebo Bishop Lambuth and his party left for their station in the San Kuru country.

Dr. Morrison informs us that there were over 1,300 additions to the church at the different stations during the past year. He also says that Mr. Wilds had an attack of appendicitis, which might have had tragic results but for the timely arrival of Dr. Coppedge.

A letter from Dr. Price, dated January 23rd, informs us that the Nanking Seminary had just closed the year with a Commencement at which twenty students were graduated. He also tells us that out of 103 students registered during the present year, 51 were Presbyterians.

DO YOU KNOW?

1.—What is one of the greatest evils China has to face?

2.—What act of Yuan Shi Kai really puts him in place of the Emperor except in name?

3.—What act of the MiMnister of Agriculture in Peking provoked the pulling of his hair by Miss Tong Ching Ying?

4.—Africa's crying need?

5.—Of an incident that shows the wonderful grasp of the Truth that many of the African Christians have?

6.—What is the meaning of "Mutoto?"

7.—Who is the Pioneer in Congo industrial work?

8.—Of a mission field where they neither freeze to death, nor melt with the heat?

9.—Who has a Sunday School class of "108 counting babies?"

10.—Why the Japanese children made such profound bows to Mr. Hassell?

11.—Where did a Christmas tree excel even our own Children's Day Exercises?

12.—Of a new station in Cuba?

SENIOR PROGRAM FOR APRIL, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—MEXICO.

Hymn—On the Mountain's Top Appearing.
Scripture Reading—Isa. 44:13-20.
Prayer—For the health of our missionaries.
For physicians to volunteer for Africa.
For the means to send them.
For an outpouring of the Holy Spirit.
For divine guidance of the missionaries.
Roll Cali—Answer with a verse of Scripture on DUTY.
Minutes.
Business.
Solo—I Gave My Life for Thee.
A Series of Pictures:

(a) A Background of Historic Interest.
(b) A Picture of immense Proportions.
(c) A Picture of Moral Degradation.
(d) A Picture of Spiritual Need and Spiritual Despair.
(e) A Picture of Splendid Missionary Opportunity.

Hymn—Work, for the Night is Coming.
Talk on Our Work.
Interesting News from Africa.
Reading—Notes from Lusambo.
Hymn—From Greenland's Icy Mountain.
Prayer—For Africa's greatest need, closing with the Lord's Prayer in concert.

SUGGESTIONS.

The current issue of the Survey is so full of excellent articles on Africa that we suggest a "Talk on Africa," to be condensed from these articles. (No prepared paper is arranged in the program.) Even if the members of the Society have read the articles, they will bear repetition.

A Series of Pictures is taken from a program "Twelve Hours," a publication of the Woman's Missionary Conference of the Lutheran Church. More pictures of our own work could be added.

There are a number of things to be prayed for, mentioned in the articles of this issue of the Survey. Note these and have a chain of prayer for these needs.

MIRACLES.

From the mold as murk as night
Lo, the lily's stainless white!

From the mollusc's cell obscure,
Lo, the pearl's perfection pure!

From the nest egg, dumb so long,
Lo, a mounting flame of song!

Unto the discerning eye
Miracles are ever nigh.

Archibald Crombie, in Munsey's Magazine.

FOREIGN MISSION RECEIPTS—FEBRUARY, 1914.

For Regular Work.		
Current Funds	$35,578 02	
Debt Fund	1,311 84	
Legacies	558 81	
		$37,448 67
Rent for Real Estate		22 50
		$37,471 17
For Special Work.		
Sundries	$ 20 00	
Graybill School (Children's Day)	161 29	
Annuity Fund	220 00	$401 29
		$37,872 46

EDWIN F. WILLIS, *Treasurer.* *Nashville, Tenn.*

CHRIST, THE CONQUEROR OF DEATH.

KATHARINE LEE BATES.

For silent centuries forespent
The solemn stars pale luster shed
On hopeless graves, where weepers bent
Above their dead:

Till One in blessed Galilee
The world's long sorrow comforted,
Restored the sick, rebuked the sea,
And raised the dead.

Then all the sky grew dark with loss.
A crown of thorns on drooping head
Aloft upon the bitter cross,
The Christ hung dead.

But when upon that garden tomb
The third new morning glimmered red.
There, in the risen Saviour's room,
'Twas Death lay dead.

Exchange.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION [37]

Ibanche. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c)
Rev. and Mrs. H. M. Washburn.

Luebo. 1891.

Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
Dr. and *Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold, Jr.
Mr. and Mrs. W. B. Scott.
Mr. and Mrs. A. H. Stezer.
Miss Elda M. Fair.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.

Mutoto.

Rev. and Mrs. Geo. T. McKee.
Rev. and Mrs. A. A. Rochester (c).
Rev. and Mrs. J. W. Allen.
Rev. Plumer Smith.

Lusambo.

Rev. Rhot. D. Bedinger.
Rev. and Mrs. A. C. McKinnon.

E. BRAZIL MISSION. [15]

Lavras. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrss. B. H. Hunnicutt.
Miss R. Caroline Kilgore.

Alto Jequitiba. 1900.

Mrs. Kate B. Cowan.

Bom Successo.

Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.

Rev. and Mrs. Gaston Boyle.

Campinas. 1869.

Rev. and Mrs. J. R. Smith.

Itapetinga. 1912.

Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

Pernambuco. 1873.

*Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.

Canhotinho.

Dr. G. W. Butler.
Mrs. G. W. Butler.

MID-CHINA MISSION. [71]

Tunghiang. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxey Smith.
Miss R. Elinore Lyneh.
Miss Kittie McMullen.

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuar
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.

Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.

Shanghai.

Rev. S. I. Woodbridge.

Kashing. 1895.

Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
*Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
Miss Mildred Watkins.
Dr. T. R. Crawford.

Nanking.

Rev. and Mrs. J. L. Stuart, Jr.
*Dr. and Mrs. R. T. Shields.
Rev. and Mrs. F. F. Price.

Soochow. 1872.

Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Helen M. Howard.
Miss Millie S. Beard.

Changchow. 1912.

Rev. C. H. Smith.

NORTH KIANGSU MISSION. [59]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. T. L. Harnsberger.

Taichow, 1908.

Rev. and Mrs. C. N. Caldwell.

Hsuchou-fu. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. A. A. McFayden.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.
Rev. and Mrs. O. V. Armstrong.

Hwaianfu. 1904.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.

Yencheng. 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
*Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Rev. Lyle M. Moffett.
Miss Nellie Sprunt.

Huichow. 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]

Cardenas. 1899.

Mrs. J. G. Hall.
Miss M. E. Craig.
Mr. and Mrs. E. R. Sims.

Cuibarien. 1891.

Miss Edith McC. Houston.
Miss Mary Alexander.
Rev. and Mrs. R. L. Wharton.

Placetas. 1909.

Rev. and Mrs. H. F. Beatty.

JAPAN MISSION. [36]

Kobe. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
*Rev. and Mrs. W. McS. Buchanan

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss Sala Evans.

Nagoya. 1867.

Rev. and *Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Lelia G. Kirtland.
Rev. and Mrs. R. E. McAlpine.

Susaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.

Rev. and Mrs. G. M. Erickson.
Rev. and Mrs. A. P. Hassell.
Miss M. J. Atkinson.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.

Toyohashi. 1902.

Rev. and Mrs. C. K. Cumming.

Okazaki. 1912.

Miss Florence Patton.
Miss Annie V. Patton.

KOREAN MISSION. [76]

Chunju. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1896.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev. John McEachern.
Mr. Wm. A. Linton.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
Miss Elise J. Shepping.
Miss Harriet D. Fitch.

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingham.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Colt.
Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]

Linares. 1887.

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

Mr. and *Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

Rev. and *Mrs. J. O. Shelby.

UNASSIGNED LIST. [3]

Africa.

Rev. T. C. Vinson.
Rev. S. H. Wilds.

Japan.

Rev. L. C. McC. Smythe.

RETIRED LIST. [10]

Brazil.

Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.

Cuba.

Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.
Mrs. L. R. Price.

Korea.

Mrs. W. M. Junkin.
Dr. W. H. Forsythe.
Miss Jean Forsythe.

Missions, 10.
Occupied stations, 53.
Missionaries, 336.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

For postoffice address, etc., see next page.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Belge, Africa, via Antwerp," care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Prebyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya.—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION—For Linares—"Linares, Nuero, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

Postage on letters from the United States of America to all Foreign Stations (except those in Mexico and Cuba) is five cents U. S. stamps for the first ounce, and three cents for each additional ounce or fraction thereof; on printed matter, when properly put up, one cent for each two ounces or fraction thereof. To Mexico and Cuba the postage on letters is two cents for each ounce or fraction thereof; on "printed matter," one cent for each two ounces or fration thereof.

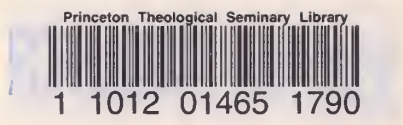
Freight sent to members of the North Kingsu Mission must be sent care of Foochong & Co., Chinkiang, North Kiangsu, China. Parcels sent by mail other than actual samples, and books must be addressed the same way, and not sent to interior stations. Such parcels must be accompanied by a statement of contents. The Postoffice will furnish these custom declarations on application."

Form of Legacy.

"To Executive Committee of Foreign Missions of the Presbyterian Church in the United States, Incorporated:

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (incorporated under the laws of the State of Tennessee) (here name the amount of the bequest) to be used for the Foreign Mission work fo said Church, foredeath are safer than legacies.

Legacies of this kind in Mississippi are barred by the Constitution of the State. Gifts bewhich is popularly known as the Southern Presb terian Church."



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